# THE SOULES CENTINELL RINGING AN ALARVM AGAINST IMPIETIE AND IMPENITENCIE.

OR

PAVLES TRVMPE OF TERROVR AGAINST HYPOCRITES, BACK-SLIDERS, AND FINALL IMPENITENTS.

First blowne by the breath of Preaching before the STATE in Christs Church in *Dublin*.

*Now exemplified and enlarged: By* S. I. *Master of Arts.*

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BIBLIOTHECA
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# *TO THE*
# RIGHT HONORABLE
## the Lady IOAN, Counteſſe of *Kildaire*; the Lady ALICE, Counteſſe of *Ballymore*; the Lady SARAH DIGBY; the Lady LETTICE GOWRING; the Lady KATHARINE IOANES; the Lady DOROTHY BOYLE, Daughters to the right Honorable RICHARD Lord BOYLE Earle of CORKE, and one of His MAIESTIES Iuſtices for the Kingdome of Ireland, all Honour with Holineſſe bee multiplied.

*LADIES,*

*EVer honoured, I am bold to unite you in my lines, as you are ſemented and united in your loves in the neareſt and deareſt bond both of Nature & Grace, being all (as the three lovely poetized Graces) Siſters: and (as the nine Muſes) Daughters to one* Apollo: *ſweet cluſtered Grapes from one fruitfull farre and faire ſpreading Vine, noble and luſtrious ſtemmes from one Grace fixed, Royall Roote, from whom I have received the cooling ſhade. and ſhelter of many continuated and renewed favours, in this land of my pilgrimage, where I have once more playde a game at Iriſh, ouer a ſea of Hazards, it being not my leaſt happines, that now in the occaſioned abſence of my Lord and Patron, that Hibernian* Atlas, *that prudent Patriot, your farre famed father: I injoy and joy in the ſweet domeſticke ſociety and diſcourſe of Perſonages ſo great, ſo good, ſo honourable, ſo*

humble, so holy, of the influence of whose benigne Aspects, and respects, I am conscious my tenuities are farre unWoathy, so to shew my selfe cordially thankefull for those favours as undeserved, as still desired, hating with the best of Pagans, as well as Christians, as the Worst of serpents viperous ingratitude, as abhorring both from my nature and nurture: as also to beguile the time in our present solitarinesse, wanting the Master Bee of our Hive, the soule and Genius of our house: With the goodly swarmes cast for a time into Munster, your native Ithica: But cheifly With the utmost of my poore powers, to satisfie the least desires of your Honours, which (as Æolus once to Iuno) are to me most expresse obligatory Mandates: I have now penned, and for your more easie reading of my ragged and scholler-like hand, printed, and obsequiously presented to your Honours hands, and eyes heere, the Notes of some publicke Sermons, preached before the State, much inlarged now and exemplified in the first part and generalls of the Text, in these haste-spun lines, sent into the world, as the Beare and hastie Brach her whelpes, unform'd, unpolish'd, and imperfect: as your Ladyships (reading the daylie printed schedules) Well know with What poast haste, as Souldiers they were pressed to the service of the Presse, after your thrice Noble Father, my mindefull Mœcenas, in the very midst of the heate and haste of this imployment, had writ for me to that present preferment, which his good thoughts to me, catered and provided for mee, on my part unsought, yea unthought of, or once dream'd on. In which publicke expressions, though I prognosticate (as I doe stormes in the drouping or dropping cloudes) to what a world of construction, (if not derision and dogged detraction) my penne as well as preaching tongue, shalbe exposed as heretofore, so now afresh by ignorant arrogants and malignants, yea stults and dorbels, emulating what they cannot imitate: there being moe then a good many of unseasoned & unsanctified spirits, in these serpentine times (as they say of the dog in the manger, neither eating hay himselfe, nor suffering the travelling horse; neither doing good themselves, more then storks amongst frogs, nor suffering others: Factors for hell, tongue-poysoning the springs at

which

which thousands drink: stigmatizing with their spits & spites, and branding the best lives, labours, lines, words, workes, partes and paines of such as strive to be as profitable, instruments of good to the Church: as they are yet organs of evill. I say notwithstanding these scarre-Crowes and bugg-beares, I have met with in both Kingdomes: so long as I may in these my Lucubrations in the least measure Gratifie your Honours, to whom (with your euer honoured house) I ever owe and devout the improvement of my poore best: as also at last by this part of payment in hand till more come, satisfie many of my well affected Friends and Auditors in the Citty, whose importunities and requests have beene helping Mid-wiues also to bring this to light: withall to discharge mine owne conscience and calling, in imploying my Talentts as painefully and gainefully as I may in publicke and private, to the furthering of my account of my stewardship in the great day of the strictest Audit-knowing that our gifts are given not for our selves, but (as the sunne his light, the fire his heate, the Heavens their influence, the Creatures all their best) to be communicated to the good of others, not monopolized and ingrossed as the vsurer his Gold, onely to our owne vse: in these respects (notwithstanding the buzzing of some Bees, the felt or feared stinging of some greater Aspes, or lesser waspes,) rising as the Palme-tree in despight of weight: and going on my course, (though there should be some blacks, some blocks, and barkings, in my way) from these premisses I have adventured once more to send this mentall Issue of my intellectuall part abroad into the world, wrapped in these sheetes, cheifly to your Honours, as nursing mothers to the Church, (as Esay cals religious Grandees,) to foster and patronize, in which acts of pietie and charity towards poore Orphans: as I can testifie you abound, (out of your owne purses, putting some to be prentises, whom you found as Wasie and scrasie) casting so your seed vpon the waters. Eccles: 11.1. in a hoped promised harvest of reward, Ps. 41.1.2.3. I dare also proiect and promise something for this of mine, that if you doe good to it, it will doe good to you, if you countenance it: it will counsell you, yea, as the starre the wisemen. Math. 2.

*and the pillar of fire the Israelites*) *direct you some steppes towards heaven, conduct you towards Canaan*: *yea it will shew you* viam deviam, & tutam: *the right and the wrong way, the broad and the narrow way, Math.*7.13.14. *and what wilfull obstinate obdurate Apostates, impiously and impenitently walk in the one, what poore perplexed heart-humbled penitents with willing, though weake leggs, as having set their faces to Sion, are desirously creeping and drawing forward towards heaven in the other: my maine aymes towards your Honours, now and at all times being meerely this, that as on my owne knowledge you had such an excellent trayning and breeding by these patterns, and presidents of piety, that Irish* Dorcas *the good old Lady Fenton your Grand-mother, and that Flower if not Phenix of holines and honour the deceased Countesse your fame-worthy mother*: *such a breeding indeed for religion as* Helena *gave her* Constantine [a], Monicha *her* Augustine [b], *the Nurse* Macrina *S.*Basill [c], *Queene* Blaunch [d], Lewis *the French King:* Anastasia *her* Mathias [e], *the Lusitanian* [f] Mary *her eight Children: yea as* Eunice *and* Lois Timothie [g], *as* David [h] *and* Bathsheba, Salomon, *and a zealous English King* Edward [i] *once his daughters, no day being pretermitted, wherein besides domesticke prayer, with the family, and private in your Chambers, the scriptures with best sermons and Theologicall tractates were not read by you, or to you: since I am still an eye, and eare witnesse, that (as the Caskes* [k], *savouring still of their first seasoning*) *in the constant and conscionable practise of all good duties, you grow in grace as in years, to my no lesse contentation* (*as some Harvest also of my both publicke ministery and private occasioned discussions with your Honors,*) *then it was to that best of* Ieromes, *to see the proficiency of* Eustochium, Paula, Paulina *&c, and other noble Matrones, to whom he both redd and writ* [l], *and S.*Iohn *himselfe reioyced that that same elect Lady to whom he writes, as preacheth, with her children walked in the truth* [m]: *if I either by my tongue or pen, prayers or paines may be the happy instrument, by this now initiated tractate, or ought else of this nature, to adde spurs to your blessed speede: oyles to your zealous fires,*

[a] *Apud Cuspin: & Bergomens.*
[b] *Confess. Aug. l.8. & l.9.*
[c] *Marulus lib 2.*
[d] *Emilius lib.7.*
[e] *Apud Iovium in vita.*
[f] *Osorius l.11. rerum Emmanuelis.*
[g] 2.Tim.1.5 & ch.3.v.16.
[h] Pro:ch.4 & ch.31.1.2.
[i] *Malimb.lib.2. de gestis Aug: & Policr:lib.6. c.4.*
[k] *Quo semel est imbuta recens.*
[l] *Extant epistolæ in Tomis.*
[m] 2 *Epist.Iohan* v.1.2.3.

*fres, helpes to your growth in grace, and godlinesse: God shall have the more glory, your Honours more lustruous shining: in the orbes of holines and honour, with God and men, and I for my poore part the greater encouragment and comfort: to which holy and happy ends, my desires and indeavours, now and ever tending and bending as to their proper Center, recommending your Honours to his Grace, who is able to build you further, and to make you grow in grace and favour with God and man. I humbly take my leave, ever remaining*

To all and every one of your Honours (as your daylie Orator, devouted and obliged

*Dublin, Septemb. 1.*

*S. F.*

# THE SOVLES CENTINELL

## Ringing an Alarum againſt Impietie and Impenitencie.

### Heb. 6. verſe 4. 5. 6.

*4. For it is impoſsible for thoſe who were once inlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt:*

*5. And have taſted the good word of God, and the powers of the world to come:*

*6. If they ſhall fall away, to renew them againe vnto repentance: ſeeing they crucifie to themſelves the Sonne of God afreſh, and put him to an open ſhame.*

## The Proeme or Preface Apologeticall.

THis Scripture is difficult and ænigmaticall, it's as *Sampſons* riddle. Iudges 14. verſ. 14. hard to be found out, unleſſe we plow with the Heifers of beſt Interpreters. The Well is deepe, deeper then once *Iacobs* Well, Iohn the 4. v. 11. we had need uſe our beſt Buckets, beſt Helpes to draw with. This is in the number of thoſe writings of St *Paul*, which St. *Peter* tells us, 2 Peter 3. 16. are hard to bee underſtood, which they that are unſtable and ignorant, wreſt and pervert, (as did once *Arrius*, *Aerius*, *Neſtorius*,

*Eutiches*, *Dioscorus*, and other Heretickes, as our Papists, & Papized Pelagianized Arminians, since all other Scriptures) to their owne destruction: as a man wrings his nose till it bleed, yea pressing the two dugges of the Church, the Old and New Testament, till insteed of milke they bring blood: making the Scripture indeed, as some Popelings have blasphemously call'd it [a] a nose of waxe which fits every Face, a paire of shipmans Hose which may be drawne on every legge: or (as they use it) that Tyrants bed in the Historie which fitted every captived Guest, those that were too long, cutting them off by the legges shorter; they that were too short, racking them out longer [b]: yet the fault is not in the Scripture that Heretickes and Schismaticks doe so pervert it, to the patronizing of their damnable errours; no more then the fault was in the wine that *Nabal* was drunke: in the Beautie of *Sarah* that *Abimelech* and *Pharaoh* lusted her (Gen. 12. Gen. 20.) or in the Beautie of *Dinah*, that *Sichem* deflowred her (Gen. 34.) nor the fault in the weapons with which *Cain* kil'd *Abell*: the servants of *Absolom*, *Ammon* (2 Sam. 13.) or the Popish *Alphonsus* that second *Cain*, his Protestant brother [c] *Diazius*; nor the fault in good meate, that the epicure and belly-god surfets, or that it corrupts and turnes to ill humours in a foule and bad stomacke: to set the right saddle on the right horse, the malignant hearts and mindes of men abusing lawfull things unlawfully, turning Christian libertie into carnall licentiousnes, being the true cause of so much Ataxie, confusion and irregularitie in the world; the Good word of God (as my Text calls it) being no more the cause of bad and noysome Heresies, then Fire is cause of cold, the Sun cause of darknes, Flowres the cause of weedes; God, the inditer of it, the chiefe Good, the cause of the chiefe evill; or the Rule and true square the cause why the unskilfull or drunken Carpenter workes irregularlie, but his owne ignorance in not discerning, or arrogance not regarding the Rule: In which case however as in auncient times

[a] See D^r *Beaumont's* sermon on Amos c. 2. discovering their blasphemies from their owne Authors.

[b] Scene cheifly in *Bellarmine* their great Goliah, as *Chamier*, *Pareus* and others have demonstrated.

[c] *apud Sleidanum.*

times *Novatus* and his Novatians and Catharists wrested this very Text, and another paralell to it, (chap. 10. v. 28.) to the boulstering of a grosse and horride Heresie: as since many weake and weary Christians have boggled at it, nay stumbled fearefully on this Threshold, to the breaking of their shins, to the crushing, I meane, & vulnerating of their tender & erroneous consciences: fearing they had cõmitted the unpardonable sin it selfe against the Holy Ghost: yet this Text is not to blame, but their own corrupt Glosse or Gloze they set upon it, mistaking it, as Melancholickes are affrighted with shadowes and imaginary shapes, as if they were spirits: yea howsoever by reason of some knots in the Text, which Interpreters in the primitive times could hardly unlose, and from some other misconceived passages in this Epistle to the Hebrewes, not onely some Heretickes [d] as *Marcion*, *Ebion*, *Arrius*, the Samosateni-ans [e] have rejected it wholly as Apocrypha (as other Heretickes [f] have traduced and repudiated other Scriptures which made not for their turnes) but even some of our modernes, as appeareth by *Erasmus* & *Beza's* annotatiõs [g], cheifly *Luther* [h] and *Pappus*, & other ridged Lutherans, (as some of the African Latine Fathers before them [i]) have held it at the best but Ecclesiasticall, not Apostolical.

However also some orthodoxe and judicious Divines, even *Calvin* himselfe, have doubted whether *Paul* were the Pen-man of it, or *Clemens Romanus*, *S. Luke*, or *Barnabas*: yet nevertheless, besides the testimony of the Greek Church, and of all the Greeke Fathers, (excepting one *Caius* [k]) together with the verdict of *Beza*, *Hiperius*, & most of our Belgicke Divines (unlutheranized) with our owne Neotoricks at home; even infallible arguments and reasons used by *Illyricus* in his Glosse, & others, evict this Epistle to be both Canonicall Scripture, and of *Pauls* penning and publishing, which *Pareus* [l] demonstrates not only by *Peters* referẽce to this Epistle, 2 Pet. 3. 15. that *Paul* writ to the Iewes or Hebrewes dispersed thorow Pontus, Asia and Bithinia, but by the very stile and Character of

[d] *apud Hieronymum, Epiphanium, Theodoretum.*

[e] *Inter alios Georgius Eneidenus Transilvanus.*

[f] *apud Eusebium li. 3. c. 18. 23. 25. Epiph. hær. 33. Tertul. contra Marc. lib. 4. c. 5 Senensis lib. 8. bibl. hær. 10.*

[g] *In cap. 2. v. 3. cap. 13. v. 13.*

[h] *Præfat. in hanc Epistolam.*

[i] *Coccius in Thesauro pag. 704.* observes that *Cyprian, Arnobius & Lactantius* never alledge this Epistle.

[k] *Apud Niceph. lib. 4. c. 34.*

[l] *Prœmio in Epistolam pag. 8. & 9.*

*Paul*, paralelling the very Phrases of our Apostle in this Epistle, with the like he useth elsewhere [m], it's plaine and demonstrative, it's a bird of the same feather with the rest: Honey (as they say) out of the same Pot, and Oyle out of the same Cruze: (however our Century writers [n] thinke the contrary.) Insomuch that those who yet hold it Apocrypha, and give no more credite unto it, then the Nazarites once, and the Ptolomites [o] to the five bookes of *Moses*: then *Iulian* [p] to the History of *Adam* and *Eve* and the Serpent: the Iewes in their Thalmud (Ord. 6. tract. 3.) to the Booke of *Iob*: *Simon Magus* to the Olde Testament [q]: or the Ebionites to any of the rest of *Pauls* Epistles [r], holding it of no more authoritie, then those Apocryphall Gospels, which goe under the name of S^t *Thomas*, S^t *Bartholomew*, or that Gospell according to the Hebrewes, mentioned by *Eusebius* [s], those deluded spirits, if there be any such who thus thinke, doe but finde a knot in a straight bulrush, and fight with their owne shadow.

But to come more neere my intended scope, however I confesse at first blush this Text be knotty, and obscure, yet it being iudited by the Spirit, and so Canonicall, I hope so to lose this gordion knot without cutting it, so to open this Cabinet with the key of interpretation, as the Pearles may be seene within; so to cut & carve this strong meate, that as milke unto Babes [t], it may easily be digested *in succum & sanguinem*, into spirituall blood and nourishment: so to sound the depth of this foard, that (according to *Gregorie's* alluſion) the Lambe may wade where the Elephant might swimme: yea as *Sampson* found honey in the Lions belly [u], and as *Moses* got water out of the stonie rocke [w], even out of this Scripture so terrible to Hypocrites & Apostates (as *Goliah* [x] once to some fearefull Israelites) I hope to gather some honey of cordiall comfort for Gods Nazarites, for soul-fainting *Ionathans* [y] some waters of life to refresh the Israell of God: to finde here (as once in the Arke) as well Manna to feede Good *Nathaniels*, true-hearted Israelites, as a rod for the backe

[m] As compaire chap. 2. v. 2. heere: with Gal. 3. v. 19. so chap 2. v. 3 with Gal 1. v. 29. and chap. 6 v. 10. with Rom 15. v. 23. and 1. Cor. 16 v. 15.
[n] *Cent. 1. lib. 2. cap. 4.*
[o] *Epiph. her. 33.*
[p] *Cyril lib. 2. & 8. cont. Iulian.*
[q] *Epiph. her. 21.*
[r] *Idem her. 28.*
[s] *Lib. 3. hist. cap 25.*
[t] Heb. 5. 12.
[u] Iudges 14. 8.
[w] Exod. 17. 6.
[x] 1 Sam. 17. 24.
[y] 1. Sam. 14. 27

of Fooles: Good Bees I hope shall gather honey, where venemous Spiders and the spawne of the old serpent gather poyson, as once the red sea (the dead sea) this Text may be to the preservation of Israell, the true Church, the son of Sion; though to the ruine of hard-hearted *Pharaohs* and uncircumcised Ægyptians: that may be the savour of life unto life to the Elect, which is the savour of death unto death to the reprobate and unbeleiver [z]; as the same perfume refresheth the Dove which kills the Beetle [a], and the same Sun glads the Eagle & all the birds of light, which offends the Bat and the ominous Owle; the reflexion of the same beames causing the flowry Garden send forth an odoriferous smell, which make the dunghill and the carrion worse to stinke: the same sunnie heate softning waxe which hardens the clay: the same word softning and mollifying the heart of Good *Iosiah* [b], St *Peters* converts [c], & Christs discoursing disciples [d], which hardened the heart of *Pharaoh* in *Moses* time, of *Zedekiah* in *Ieremies* time, of the Pharisees in Christ's time, and of some gainsaying and blaspheming Iewes in St *Stevens* [e] & St *Pauls* tunes [f], who were of olde ordained to condemnation, Iude v. 4.

*Mare mortuum.*

[z] 2. Cor. 2. v. 16

[a] *Geminianum in summa exemp. & similit.*

[b] 2 Kings 22.

[c] Acts 2 37.

[d] Luke 24. v 32. Exod. 7

[e] Acts 7. 52

[f] Acts 13. 45

From which premisses (according to the Rules given by St *Gregory* & *Zepperus* [h], *Hunnius* [i], *Kickerman* [k] and others, prescribing the methode and Art of Preaching) I have oft thought that those Scriptures which are most obscure and mysticall, (as the Revelation of St *Iohn*, the Canticles of *Salomon*, the booke of *Iob*, the Propheties of *Ezekiel* and *Daniel*, and such hard Texts as this, either in the Pentateuck of *Moses*, the Gospell of the Evangelists, or the Epistles of the Apostles) ought especially (as *Philips* practice tutors us in his Sermon to the Æthiopian convert Eunuch [l]) to be opened to the understanding, and applyed to the hearts of the simplest: that so these things that were before to the Lay-people as a sealed booke (like the mysteries of *Ceres*, and those abstruse secrets of the Iewish Thalmudists, and the olde Pithagoreans) might be so anatomized and laide open in the

[g] *De Pastore*

[h] *De arte concionandi.*

[i] *De methodo concionandi.*

[k] *In Rhetorica Ecclesiastica.*

[l] Acts 8. 30. 31.

diſſection aa it were of every veine, that hee that runnes may reade them; and he that reades and heares may vnderſtand them: and for my part (conforming my practice according to my judgment) I have upon good grounds conceited, that as the pureſt Iemmes & Pearles are found in the deepeſt Seas, incloſed in the craggieſt Rockes, locked in the cloſeſt caskets: the ſweeteſt kernels hid under the hardeſt ſhells, the pureſt Gold digg'd out of the deepeſt Mines: the fulleſt Eares of wheat threſhed out of the incloſing huskes: the moſt fragrant Roſe and whiteſt Lilly oft pluckt from the ſharpeſt incircling thornes: ſo the moſt excellent ſoule-ſaving Truths to informe the judgment; the ſweeteſt cordials of comfort to joy the heart & raviſh the affections are extracted out of theſe Scriptures which at firſt bluſh ſeeme moſt harſh and intricate: It pleaſing the Divine Wiſdome (as S^t *Auguſtine*, and our moderne *Illyricus* have obſerved) ſo to penne the ſacred Scripture, that thoſe places which are moſt hard and difficult [m], ſhould be expounded according to the Analogy of Faith (epitomized in the Apoſtles Creed, the Decalogue, and the Lords Prayer) by thoſe places which are more plaine and eaſie: the Scriptures (as our modernes have demonſtrated [n]) being thus the beſt Comment and Expoſitor of it ſelfe: the Prophets interpreting the Law: the Goſpell, the Prophets, the Epiſtles of S^t *Paul*, *Peter*, *Iohn*, and *Iames* explayning both Law, Prophets, and Goſpell: the truth both manifeſting it ſelfe, aud diſcovering & diſpelling errours [o], as the Sun the miſts: the providence of the all-wiſe God, by this intermixture of ſome difficult places with thoſe more eaſie, ayming by this meanes, both to ſet an edge on our deſires, to ſearch the Scriptures according to Chriſts owne injunction [p], as we ſearch for precious Minerals in hidden Mines (ſince our naturall hebitude, & dulnes, & deadnes after Heaven, and all ſanctified meanes, tending and bending thereunto, had need to be quickned and ſpurred up,) as alſo that we ſhould more eſtimate and valew theſe Myſteries which we at laſt attaine

[m] *Vt loca difficiliora apertioribus.* *Illyricus* in his *Clavis ſcript. ex Auguſtino.*

[n] *Whitakerus de ſacra ſcript.* *Lelius de expreſſo Dei verbo:* and *Iunius* in his Paralells.

[o] *Verum Index ſui & obliqui.*

[p] Iohn 5.39.

taine, by conjoyning with hearing and reading, *Luthers* three ſchool-maſters, Prayer, Tentation, and Meditation; ſince in every thing in Art and Nature (holding alſo in the ſchoole of Grace:) theſe things are moſt prized which are hardeſt attained [q], yea theſe hidden truths which at firſt an ignorant man knew not, and ſo conſequeutly deſired not [r], nor valued (more then *Æſopes* cock the precious ſtones; or fooles, pearles;) when they are once explained to the Intellectuall part, and as the Life and Genius and Soule of Preaching) applyed to the heart: oh how doe they fall on ſuch a head, ſuch a heart, as the dew of Hermon on the Hill of Sion! how doe they reflexe as the warming Sun on the frozen Ruſſian! as the comforting warmth of the fire on the congealed ſnake! how doe they revive him as Aqua-vitæ, a man in a dead ſowne! as *Davids* figgs and raiſins [s] did the hunger-ſtarved Ægyptian! oh when the Word is not onely read in faire ſervice or ſterve-us: (which a woman or a child of ten yeares olde may doe if that were all:) but interpreted and expounded as *Ezra* [t] in his time gave the ſence according to the precept [u] and practice [w] of Chriſt, of his Apoſtles [x] and their ſucceſſors in the Greeke, the Latine [y], and all reformed Churches: oh how the Word thus blowne with the blaſts and bellowes of Preaching, heates the Heart, melts the Soule! glads the Spirits! and cheares the very Inwards, as S[t] *Iohn* was gladded, (being of a contrary ſpirit to our Popelings and their deluded Proſelites) when the Lion of the Tribe of Iudah had opened the ſealed Booke: *Pythagoras* his *Iuveni, Iuveni*, being over-joyed when he had found out a Philoſophicall truth, comes farre ſhort of finding out a Theologicall concluſion, which before was as the Pith undiſcovered under the barke of the Letter.

But leaving this mine Apology for intreating of this Text, leſt I make the Gate too great for the Citty, the Preface for the Sermon, ſince there is no need of ſalve where there is no ſore, unleſſe in the eye of a too cenſorious Criticke, which ſees every thing fame-worthy, as though

[q] *Difficilia quæ pulchra.*

[r] *Ly: oti nulla cupido.*

[s] 1. Sam. 30. 12.

[t] Ezra 8. v. 8.

[u] Math. 28. 19.

[w] Luke 4. 16.

[x] Acts 15. 21: Acts 17. 2. 3

[y] *Apud Iuſtinum Martyrem Apol 2. Tertul. apol. cap. 39. & Origenem in Exod. hom. 7.*

though it were blame-worthie, with the falſe ſpectacles of envy, and divulgeth it with the tongue of detraction. I come now as God ſhall giue me the doore of utterance, to unbowell this Scripture,& to let you ſee it as a Body anatomized in its ſeverall part, yea(contrary to other Anatomies) to lay open to your viſible view (as heretofore to ſome audible eares)the very ſpi.t *ſpeaking & breathing in it.*

This Scripture (as at firſt I intitled it) may be called *Paules* Thunderbolt againſt Apoſtates and Backſliders: in which with as good reaſon as *Iames* and *Iohn* our Apoſtles (though an Embrio and one borne out of time [z]) may be called *Boanerges* the ſonne of Thunder: as *Tertullian* amongſt the Fathers had the epithite of Grave, *Chryſoſtome* of Golden-mouth'd, *Bernard* of devout, *Hierome* of Trilinguiſt, *Athanaſius* of the worlds Doctor, and *Auguſtine* of the Hammer of Heretickes: ſo much more may our Apoſtle be called the Hammer of Hypocrites, of Temporaries,and revolting Chriſtians: in ſomuch that as *Auguſtine* wiſhed to ſee Chriſt in the fleſh, Rome in her auncient ſincerity [a],and to heare *Paul* thundering in the Pulpit; as in other places,ſo here we may ſay of him (as once it was ſaid of *Pericles* the vehement Orator [b])he ſeemes to thunder, as S[t] *Ierome* ſaid of him [c], that ſo oft as he read him,he ſeemed not to heare wordes, but thunder-clapps: not vaine ſcarre-crowes, *bruta fulmina*, like the Popes Bulls and Excommunications, which roare, but rend not, (like dogges,which barke,but bite not; meere ſquibbes, cracking, and flaſhing,and ending in ſtinke: Paper-gunnes without bullets,thunder and Babylonian blunder without bolts [d]) but thorow the trunke of *Pauls* mouth,the Lord himſelfe ſo roares out of Sion, that all the Beaſts of the field may tremble. In which Apoſtolicall thunder (to range our diſcourſe into Method,the mother of Memory) obſerve firſt againſt whō it is darted and directed,& that's againſt totall and finall Apoſtates, in this Hypotheticall Phraſe (if they fall away) including alſo or deſcribing their

[z] 1. Cor. 15. 8

[a] *Chriſtum in carne, Romam in flore, & audire Paulum tonitruantem.*

[b] *Tonitruare mihi videtur.*

[c] *Paulum cum lego, videor mihi verba non audire, ſed tonitrua. Hier contra Iovinianum.*

[d] Reade the Booke in 8° called *Brutum fulmen.*

their five qualifications, as their dignities from God e, which being opened, aggravate their neglect of duty to God: as first they were once inlightned: Secondly, they tasted of the heavenly Gift: Thirdly, they were made partakers of the Holy Ghost: Fourthly, they tasted of the Good Word of God: Fifthly, and of the power of the world to come.

e, *Beneficium postulat officium.*

Secondly, the lightning & thunderbolt it selfe, striking them dead in respect of any Grace: striking them downe as low as the lowest Hell in respect of any Glory: It is impossible they should be renewed againe by repentance.

Thirdly, the reason of this down-right blow, this stooping plague, coupling and chaining the sinne and the punishment together, being never indeed sundered: because the Lord is not like a cruell tyrant, or churlish *Nabal*, to strike or punish without a cause: it's heere rendred and set out in bloody colours, even crucifying to themselves afresh the Sonne of God, and putting him to an open shame, &c.

To which points and parts thus nakedly propounded, ere I adde as it were to this Body, a preaching Soule; that we may goe on as plainly without rubbes, as the Israelites marched when the body of dead *Amasa* was removed out of the way f, because this Text hath beene grosly abused and wrested by false Glosses and Glozes, I will first cleare it, that so the obstacles and remoraes being as stumbling blockes taken away, we may more methodically proceed without interruption, as the Sunne shines more clearely when the mists are dispelled, and the cloudes dispersed.

f 2. Sam. 20. 13.

And here to fetch a little circuite and circumference, so to come to the center of intended truth (like the Hawke, which when she seemes most to fly aloft, suddenly strikes and pounceth the Game) you may be pleased to be advertised, that as there have beene alwayes, and now are, Heresies in the Church, the Devill that envious man, soweing his Tares amongst Gods Wheat, Heresies one after another springing up like the heades of that Lernean Hydra,

after they were lopped off by the Herculean paines of some of the Primitive Fathers, cheifly S^t *Augustine*, *Athanasius*, and *Epiphanius*: so amongst the rest in the yeare of Christ 253. there came from Africk [g] unto Rome a certain Deacon call'd *Novatus*, who being as much croſt in his desires and designes of a Bishoprick (as ever *Parsons* was of a Cardinals Hat, *Eccius* of a white Rotchet, or our great Cardinall *Woolsy* of a Papall Miter) pride, and ambition, and ostentation of eloquence, and strength of wit, with affectation of primacie, ( as *Nicephorus* [h] in many places instanceth in *Tertullian* the montanist *Florinus*, *Blastus*, *Arrius*, *Tatian*, *Valentinus*, *Saturninus*, *Marcion*, *Montanus*, yea in this our *Novatus* himselfe ) being the Mother and the hatcher of the Cocatrices egges of most Heresies: this our Prelatical Deacon being croſt, he thoght (as once *Esau* [i] dealt with his Parents *Isaak* & *Rebecha*) to crosse againe his Mother the Church, disturbing her peace, & stinging her bosome viper-like with this curriſh & cursed conceit which he broach'd out of his own Hogshead [k], that those Christians who were once converted to the Faith from Paganisme and Gentilisme, matriculated into the Church by Baptisme, admitted to the Lords Supper, fed with the milke of catechizing, and with the stronger meat of higher Mysteries, taking on them the livery and cognizance of Christ and Christianity: setting their faces towards Sion; if ever these looked backe towards Sodom, if ever they made the least shipwrack of their Faith, by revolting in the least measure from the holy Profession by sacrifizing in any degree to an Idoll, (which was once *Origens* case [l]) though in the perill of death, (which was once *Peters* case) though it were even to save their lives, (which was once good *Cranmers* case [m]) in that hot and fiery persecution, under that bloodie Butcher *Decius*, that these who once thus apostatized, though their repentance were never so cordiall & sincere, both in publick & in privat, though they offred to give all satisfactiō to the Church which Reason or Religion required, by craving from their

[g] *Semper ex Africa aliquid novi, aliquid monstri.*

[h] *Lib. 4. hist. cap. 4. cap. 7. 12. 20. 22. 30. & lib. 6. cap. 3 & lib. 8. cap. 5.*

[i] Gen 26.34.

[k] *De hisomnibus lege Eusius apud Eusebium lib. 6. c. 43. chronol. Funcii fol. 103. Philastrium, Epiphanium. Hist. Magd cent. 3. pag. 79. & pag 580.*

[l] *Apud Snidam & Eusebium lib. 6.*

[m] *in Martyrologio.*

their ſcandalized Mother her prayers and pardon of their acknowledged and ſeriouſly repented falls: though they deſired to act all thoſe parts of publicke repentance with that inceſtuous Corinthian *, which either Chriſt himſelf, his Apoſtles, or the lights of the Primitive Church ever injoyned: yet notwithſtanding this rough hewen *Novatus*, with his rigide and ſterne ſectaries (like ſome ominous ravens black-birds of their bloody feather, even in our dayes in their practiſe againſt ſome reall or imaginary delinquents) would not condiſcend that ever they ſhould be joynted againe to the Church, ever received into the lap of their Mother, ever admitted into the ſociety and fellowſhip of the Saints: ever participate of the Good Word of God, and the Euchariſticall Sacrament of the Supper of the Lord; but be caſt out by excommunication (the laſt and ſevereſt cenſure of the Church) like unſavory ſalt to the dunghill: yea held for ever as Publicans and ſinners: ſo hot was their fuming and madding ungrounded zeale, like wilde-fire or the coales of Iuniper unquenchable, and indeed to adde a word by the way, and to ſet the right ſaddle on the right horſe, theſe Novatians, from this my Text corrupted, and too farre ſtrayned and ſtretched, were indeed the prime and the right Puritanes, holding themſelves as the Donatiſts and Circumcellians in S^t *Auguſtine's* time [n], as the Eſſeni in *Ioſephus* his time [o], the Phariſees in our Saviour Chriſt's time: the refined Ieſuites, ſelfe-conceited Anabaptiſts, and deluded Familiſts in our time) the onely men freer from ſinne then others, not leavened with their errours, whom they held as Publicans and Pagans, theſe Philautiſts ſwelling in their owne conceites like windie blathers or bubbles, thinking with the men of China [p], that they ſee with two eyes, all the world beſides being blinde, or but ſeeing with one eye: hence theſe Novatians were alſo tearmed and ſtiled Catharists, even of their imaginary puritie: thoſe in our daies who are branded and unjuſtly ſtigmatized with the nickname of Puritanes, by the Impuritanes or impure ones of

* 2 Cor. 2. 7.

[n] *Vide chron. Funcii folio* 107. *& Hiſt. Magd. cent.* 4. *cap.* 8. *p.* 284. *& cap.* 5. *p.* 279. 284. *& apud Optatum, Philaſtrium, Auguſtinum. Paſſim contra Petilianum, Herminianum, & de correct. Donatiſtarum, cum Magd. hiſt. cens.* 5. *c.* 9. *p.* 879.

[o] *Antiq. lib.* 18. *cap.* 2. *& de bello Iud. lib.* 2. *cap.* 7.

[p] Peter Martyr *in rebus Indicis.*

the world, or the Pluritanes, and the ſteeple-cramb'd tot-quots in the Church: or by the rayling *Rabſakah's* of the Romiſh Synagogue: not ſo much becauſe they hate the whoore and her idolatries as *Elias* and *Iehu* were zealous againſt the Baalites: nor ſo much becauſe they boggle at an impoſed controverted Ceremony, and abſtaine from all appearance of evill; but becauſe they are ſtrict and ſincere in their places like true-hearted *Nathaniels*, zealous as was once *Lot*, and *Phinees*, and *David*, &c. and *Cyprian*, and *Ambroſe*, and *Luther* &c. in their dayes, againſt the ſinnes of the Times both in Church and Common-wealth becauſe they will not drinke, and dance, and dice, and ſweare, and ſwill, and ſwagger, and roare and keep reakes, and run like mad colts, and flye wilde-gooſe chace with the wicked wantonizing world, even precipitate headlong to hell in the ſame exceſſe of riot [q], changing themſelves like that fiſh Polypus [r] and ſerpent Camelion into every colour (excepting white) temporizing with all men and all humours, being every thing but honeſt, &c. theſe Zealiſts that ſtand for God and for Good, and hate every evil, even the very garment polluted with the fleſh, they forſooth muſt be Puritanes, with as much reaſon, if not leſſe religion, then the Diſciples of Chriſt were in deriſion call'd Galilæans [t], the Primitive Chriſtians, Nazarites Cruciferians, in ſcorne of Chriſt crucified [u]: yea as the orthodoxe in the times of *Iohn Chryſoſtome*, *Ambroſe*, and *Athanaſius*, were ſcoffed and ſtiled Iohannites, Ambroſians, and Sathanaſians [w], and what not? or as in later times the Profeſſors of the truth were called of *Valdo* a Citizen of Lions, Waldenſes; of the Country Albi, Albigenſes; of *Ioſeph* one of *Valdo's* ſchollers, Ioſephiſts; of one *Lollard* a Preacher in England, Lollards; in Dauphiney Caignards: in Provence, Siccars or Cut-purſes: in Italy Fratricelli, or Shifters; in Germany Gazares, or egregiouſly wicked; in Flanders, Turlupius, or dwellers with wolves, of their rejecting all holy-dayes but the Sabaoth: Inſabathas, or men without all Sabaoth: yea it appeares by

1. Kings 17.
2. Kings 19
2. Pet. 2.
Numb. 25.
2. Sam. 6

q 1 Pet. 4. 4
r *Apud Ariſt. ibiq; hiſt. centur. c. 39. Olaus lib. 21. 3. & Baſil. hom. 7. 8.*
s *Apud Plinium lib. 8. c. 33. Ariſt c. 11. & Maiolum de diebus Canicul. p. 323.*
t Luke 22. 59.
u *Inter ſcomata Iuliani apud Socratem lib. 3. Zozom. lib. 5. hiſt. Magd. cent. 4.*
w *Paſſim apud Euſebium & Eccleſiaſticos*

by those that write the History of these zealous and religious Waldenses, they remaine branded with the Pens as well as tongues of *Raimerius* [x], *Albertus de Capitaneis* [y], *Claudius Rubis* [z], and many moe, as Gnosticks, Manichees, Cataphrygians, Adamites, Apostolickes, & such Hereticks as *Bellarmine*, *Sanders*, *Gifford*, & scurrulous *Kellison* would if they could, make the orthodoxe Protestants to sympathize with all: nay they being called, saith my Author [a] Lathares, or pure ones, from the profession of puritie in their lives: *Mathew Paris* calls them Ribalds, the compiler of the treasury of History, calls them Buggerers: and *Rubis* saith, speaking of a sorcerer, they call him *Vadais*, as Christ our Master was call'd an Impostor, a Conjurer, and one that wrought by the power of *Belzebub*: these Novatians then, and onely Novatianized men who justifie themselves with the Pharisees, who stand upon their own merites of condignity and congruity, stopt and gorged so full with the carrion of their own righteousnes, that they despise the hony-combe of Gods mercies, Christ's merits, those who despise the poore Publicans, with stand aloofe, for I am holier then thou, those that thinke themselves as free from sin, as our Popelins [b] thinke the Virgin Mother: those that can keepe all the Commaundements, like that rich youngling in the Gospell, and doe even workes of Evangelicall Councell [r], and supererogation, with our braggant mouth-holy Monkes, and life-polluted cloystered Monasterians, those that vernish, palliate, and paint their sinnes, yea as Hells Proctours and Advocates defend them, as once *Saul* [f], or deny them, as once *Cain* [t], and *Gehezi* [u], those that thinke themselves so good, they need no mending, as our moralists, and civill honest men, who limit themselves in their heathenish moralities, and Paganish civill honesties, without seeking or desiring the life and soule of saving Grace, and the sanctifying spirit: these being a- properly Puritans, the successors of the auncient Novatians, as our drunkards or drinkhards are the successors of the auncient *Phagi*, *Bonosus*, *Tricon-*

[x] *De forma haereticandi haereticos folio* 36. 37. & *pag.* 21. 22. *et in sua summa folio* 12.

[y] Of the originall of the Vadois pag. 2.

[z] In his history of Lions *Passim*

[a] The History of Waldenses, or *Luthers* forerunners.

[b] *Bellarm lib.* 4. *de amiss. gratiae c.* 15. *cum Scoto, & in* 3. *sent. dist.* 3. *q.* 1. *& concil. Basilien. sess.* 36.

[r] *Bellarm. de Monachis cap.* 7 *cum Thoma* 2. 2. *q.* 144. *art.* 3.

[f] 1. Sam. 15. 30.

[t] Gen. 4. 9.

[u] 2. Sam. 5. 25.

*Tricongius*, *Novengius*, and other famouſly infamous pitcher-bangers and toſpots: how many thouſands judging of Puritans by the common cry, as blinde men of colours, deafe men of muſick, ſpeaking of *Robin Hood*, & yet never ſhot in his bow, are like *Nabuchadnezar* [w] dreaming a dreame, not knowing the meaning of it; they ſpeake of Puritanes, yet Parrat-like they know not what or why they prate: ſave onely that as one dog in a towne barkes in the Moone-ſhine, all the reſt barke too for company, though they neither know why nor what at, ſince not but the pure in heart muſt be ſaved, Math. 5. 8. Pſalme 73. 1. and the impure and uncleane Goates and ſwine muſt be damned, Math. 25. 33. Rev. 21. 8. 27. & ch. 22. 15. But to ſound retrait againe to our Hereticall Novatians, from whom we have ſeemed to digreſſe, yet not to tranſgreſſe, theſe Novatians did patronize their groſſe errour (ſo prejudiciall to the ſoules of weake, weary and wounded Chriſtians, hurting the bruized Reed, & quenching the ſmoaking Flaxe [x], by this abuſed Text alledged, as unequally as *Dioſcorus* [y], or *Arrius* [z], or the Devill [a] himſelfe other Sctiptures to their owne baſe and ſiniſter ends: for this was *Novatus* his argument from this Scripture, and that other parellell to it, Heb. 10. 28. if it be impoſſible for thoſe who were onee inlightned, &c. if they ſinne, willingly after the receiving of the known truth, & ſo fall away, to be renewed by repentance, then they who have apoſtatized after their Baptiſme and reception into the Church, by ſacrifizing unto Idols, or the like, have no poſſibility of being rejointed againe either with GOD the Father, the Church their Mother, or the Saints their Brethren, but ever to be held and accounted as Hypocrites and Temporizers, ever to be deteſted and avoided as falſe Brethren: thus the proud and perverſe Hereſiarke argued, thus hee hatch'd his Cocatrices egge, and ſpunne his ſpiders webs: but curſed is the Gloſſe which corrupts the Text, as *Martiall* ſaid of *Fidentine*, miſprinting and miſinterpreting his Booke, he made it his owne by corrupting it, not *Martials* [b]:

w Dan. 4. 18.

x Eſay 42. 3.

y *Apud Niceph. lib. 14. & Hiſt. Magd. cent 5.*

z *Apud Theod. lib. 1. cap. 4. Magd. cent. 4. c. 5. p. 319.*

a Math. 4. 6.

tials [b]: ſo Heretickes and Schiſmatickes wreſting and perverting the Scripture, make of it of Gods Word their owne word, nay the devils word, the corruption of the beſt proving ever the worſt [c], as the pureſt blood is moſt deeply and dangerouſly infected by plague or leproſie, the fineſt Lawne moſt indelebly ſtained and ſpotted. For inſteed of rearing the fabricke of his tottering Hereſie on a rock, *Novatus* builds upon the ſands, even this preſumed Text failes him as a reed or broken ſtaffe; nay woundes him with his owne weapon, and ſhewes him how he reckons without his Hoſt, catching (as *Ixion* at a cloud for *Iuno*) at the ſhadow of ſome truth in this text, for Truth it ſelfe. For beſides the authority of Antiquity, the Fathers oppoſing this Hereſie, and nipping this ſerpent in the head, in the firſt peeping (eſpecially S. *Cyprian* graphically deſcribing [d] the man and the manners of this ſoule-poiſoning ſeducer, whoſe worth might eaſily over-ballance him and his worthleſſe Proſelites, whoſe Hereſies not only in his private Letters, but even in three publicke African Councels [e] were confuted & confounded to the loweſt Hell from whence they came: beſides other Councels held in Rome, granting readmiſſion againe into the Church, to peccant penitents,) I ſay beſides Fathers and Councels, even the common vote, and common conſonant verdict of the whole Scripture, from the Alpha of Geneſis, to the Omega of the Apocalyps, convicts and convinceth the Novatian Hereſie: the denying of mercy either with God or his Church to relenting and repenting ſinners after their groſſe and grievous falls to be as far from truth and verity, as from Chriſtian candor and charity: in which reſpect that we may gather Gold from *Novatus* his droſſe, Good from his evill. Grapes from his thornes, and Antidotes and Mithridates (as Phyſicians out of venemous beaſts) from his poyſon (I meane) ſome cordials and comforts to ſinne-wounded and heart-humbled penitents, even from that infinite Ocean of mercy, which he out of weaknes cannot, or out of wickednes will not conceive:

[b] *Quem recitas meus eſt O Fidentine libellus: Aſt malè dum recitas, incipit eſſe tuus.*

[c] *Corruptio optimi peſſima.*

[d] *Epiſtola 6 ad Cornelium.*

[e] *Apud Cyprianum lib. 1. Epiſt. 2. 3. 4. & Hiſt. Magd cent. 3. pag. 192. 193. 205. duo etiam Synodi Romæ fuerr congregati contra Novatianos: apud Euſebium lib 6 cap. 43. & cent. 1. lib. 2. cent. 3. pag. 194.*

conceive: as baulme from Gilead, to every ſinne-bruiſed conſcience: as healing ſalves to thoſe wounds of the ſoule which cruell Cathariſts and ſterne Novatians, (bloody and butchering Empericks) make with the knife of this text, on which they ſet too keene and cutting an edge: notwithſtanding the invenoming of theſe ſnakes and ſpiders let every good Bee from the Garden of Grace, from ſeverall flowres of gratious promiſes and performances of mercie to ſinning miſery, bring home theſe honeyes to the Hive of his owne Heart, on which hee may live and feede in the winter of his greateſt diſtreſſe and anxietie of ſoule and conſcience: even as the Iſraelitiſh poore hunger-ſtarved Leapers ſaved their lives in their laſt and loweſt exigent, by the corne they found in the Tents of the Syrians: and heerein to abbreviate and epitomize much that may be ſaid in a little: the cordials I now give, being but as a ſhort refreſhing in an Inne where the hungry or thirſtie traveller bnt calls by the way in his haſtie journey: The firſt diſh I ſet before my mourners in Sion, or rather diſhes in the plurall, are the free and gracious promiſes of mercie, pardon & forgivenes, made to repenting ſinners, indefinitely without limitation of time, place, perſon [a] &c. without extruſion or excluſion of any, be his ſinnes never ſo groſſe or grievous, never ſo great in quantity, haynous in qualitie, many in number, though moe then the ſannds of the ſea, ſtarres of the heaven, haires of his head, though never ſo often reiterated and committed; if twiſe which was *Abraham's* caſe [b]; if thrice together, *Peters* caſe [c]; if two joyned together, *David's* caſe [d], and *Lots* caſe in his drunken Inceſt [e], &c. nothing excluding from mercie but finall Impenitencie, from an obdurate heart [f], which was the caſe of *Pharaoh* [g], *Saul* [h], *Achitophel*, and millions moe: not crimſon ſinnes [i], crying ſinnes, bloody ſinnes, not ſinnes perpetrated ſeven times a day, nay not ſeventie times ſeven times excluding the Elect from the covenant of Grace, when the Lord calls them effectually out of the Egypt and Sodom of their ſinnes, juſtifies them by the imputed

[a] Ier. 18. 8, 9. Ezekiel 18. 21. 22, 23. Iames 2. 13. Ier. 3. 14. Zach. 13. Mal. 3. 17. Eſay 55. 1, 7. Rev. 3. 20.
[b] Gen. 12, 19. & ch. 20. 2.
[c] Math 26. 69. Luke 22.
[d] 2 Sam. 12. & ch 24.
[e] Gen 19. 35.
[f] Rom. 1. 4. 5.
[g] Exod. 10. 3.
[h] 1 Sam. 18. 1. & v. 14.
[i] Eſay 1. 18.

imputed righteouſnes of his Chriſt: ſanctifies them by his ſpirit, regenerates them by his Grace: and ſeales [k] and markes them for his owne ſheepe, who in the life or rather death of their ſinfull luſts, were once the devills goates [l], Mercie being as free as the Aire to breathe in, the Earth to walke in, the Sea to ſaile in, to all that are rightly qualified with Faith in Chriſt and repentance from dead workes [m] to turne from loved Idols, and lying vanities [n], to the living God: all the Prophets [o], Evangeliſts [p], Apoſtles [q], as Heraulds of the heavenly King, with ſhrill Trumpets proclaiming generall pardon to all that will lay downe their hoſtile weapons, and come in and ſubmit themſelves (with promiſe and purpoſe to be good ſubjects hereafter) as the Gibeonites ſubjected themſelves to *Ioſhua* [r], the Syrians to *Ahab* [ſ], the Sidonians to *Herod* [t], *Cicero* and many conquered Pompeians to the mercie of *Ceſar*: the winde of exaſperated wrath onely blowing downe loftie Cedars, and ſtubburne Oakes [u], but not hurting the bowing, the bending, no not the bruiſed Reede: The ſun of mercie ſhining on all but ſuch as like Owles & Bats hate the light [w], or wittingly ſhut their eyes, as our willfully blinded Papiſts [x], who ſuffer the Devill and his Organs, (his luring Faulconers, or alluring in this kingdome Ieſuites, Prieſts and Friers) to carry them hoodwinkt Hauke-like to death and deſtruction [y], as *Haman* had his face firſt covered, and then immediatly carried to the Gallowes. Eſther ch.7.v.8.9.

The ſecond diſh I ſet before the Soule to feede on which hungers after Grace (though againſt the preſumptuous and impenitent, the ſauce in my Text, and other legall Scriptures [z] be tart and bitter) is the conſideration of the Nature of God, who is every-where, by *Ioell* 2.13. by *Ionas* 4.4. by *David* in the Pſalmes, Pſalme 36.5. & Pſal. 86. 15. yea by God himſelfe, Exod 24.6.7. when hee revealed himſelfe to *Moſes* rather by the eare then the eye, and by all the Penmen of the Scripture, the Heraulds of his mercie, proclaimed to be a God mercifull and gracious, long ſuffe-

[k] Eph.2.1.
[l] Acts 26.18. & 1.Tim.1.16.
[m] Marke 1.15. Acts 15.9.&c 2 Cor.7.10.
[n] Ionas 2.8.
[o] Eſay 43.25. Ier.31.34. Micha 7.19. Pſalme 86.5.
[p] Luke 1.71. ch.6 36. ch.7. 13. Math.5.45. ch.9.12.13.
[q] Rom.11.1. ch.6.20. ch.9. 15. ch.3.25. Heb.5.1.2 Cor. 5.11. Iames 4. 8. & ch.5 15.
[r] Ioſhuah 9.25
[ſ] 1 Kings 20.31
[t] Acts 12.
[u] Luke 1.52. Iames 4.6.
[w] Iohn.3.19.
[x] 2 Cor.3.4.
[y] 2 Theſſ.1.7.8
[z] Deut. 29. 19. 1 Sam.2.25.

 ſuffe-

ſuffering, and moſt abundant in goodnes and truth: keeping mercie for thouſands, forgiving iniquity and tranſgreſſions, and ſin: yea a Father of mercies in the plurall, not the ſingular number; a God of all comfort and conſolation, 2 Cor. 1.3. rich in mercy, Eph. 2.4. The Princely Pſalmograph who had beſt experience of his mercy, to which in all exigents of ſoule and body, in his outward and inward man he ever appealed and applyed himſelfe as to his cheif Aſylum and Sanctuary [a], and on which he ever reſted as on his rock and ſtrength [b], every-where trumpetting & proclayming the multitude of the Lords Mercies, Pſ. 5.7. Pſ. 51.1. the pathes of his Mercies, Pſ. 25.10: the plenteouſnes of his Mercies, Pſ. 103.8. the greatnes and magnitude of his Mercies, Pſal. 86,13. the fulnes of his compaſſions, v.15. his readines to forgive, v.5. together with the perpetuity and everlaſtingneſſe of his mercies, Pſ. 89.25. making the concluſion (to free the repenting ſinner from confuſion) the burthen of one Pſalme twenty ſixe times together [c], for his mercy endureth for ever, for ever, for ever: like a child that ſuckes ſugar from under his tongue roofe, unwilling to leave that ſweet meditation, on which he ſo oft warbles and runnes deſcant, Mercy being indeed ſo eſſential in God [d], as his cheif attribute in which he moſt delights, above the reſt, triumphing ſo over Iuſtice, as the oyle ſwims above the water [e], ſo naturall is the love of the Creator to the Creature, cheifly his owne ſonnes by adoption [f], as love in a father or mother to a childe, for to that the Scripture ſo oft alludes [g], if the ſinning ſubject be rightly qualified with ſuch Evangeliſticall repentance as was once in *David* [h], *Peter* [i], *Manaſſes* [k], *Mary Magdalen* [l], the convert Iaylor [m], the convert Iewes [n] and Gentiles [o], the Romane *Pelagia* [p] that convert in S. *Ambroſe* [q], and many moe, to leave ſin in action, loathe ſin in affection: to make ſuch an averſion from ſin, and cordiall converſion to God, that as new creatures in Ieſus Chriſt, leading a new life, which indeed is the ſoule of repentance [r], hee caſts off his olde ſinne [s] as the ſerpent her olde ſlough: the Eagle

[a] Pſal. 6.2.4. & Pſ. 25.6.7. & Pſ. 86.3.
[b] Pſal. 18.1.
[c] Pſalm 136.
[d] *Quicquid eſt in Deo eſt Deus.*
[e] Pſalme 36.5. & Pſ. 103.11.
[f] Gal. 4.6.
[g] Pſ. 103.13.
[h] 2. Sam. 12.13.
[i] Math. 26.75.
[k] 2 Chro. 33.11
[l] Luke 7.38.
[m] Acts 16.30.
[n] Acts 2.37.
[o] Eph. 2.11 12. & Acts 11.18.
[p] *Pelagus lachrymarum diffus.*
[q] *Ego non ſum ego apud Ambroſium lib. 3. de pœnitentia.*
[r] *Optima pœnitentia nova vita*
[s] 2 Cor. 5.17.

Eagle her old Bill: the Lobſter his old ſhell, the Hart his old head; the young Horſe his old haire, &c. yea as hee caſts off his old ſhooes, his old ragges of old *Adam* [t], and puts on the new Man Chriſt, the new wedding Garment [u], walking in a new courſe [w], with new diſcourſe [x], with that bleſſed Apoſtle *Saul* turn'd *Paul*, bleſſing that God whom he had before blaſphemed [y], turning gaming and ſordide gaining, to the gaine of Godlineſſe, the love of the world to the love of the Word, vaine playing into praying, madding mirth into mourning: ſwiniſh drinking and luſt inflaming promiſcuous dauncing, into devotion; potting and prating into penitence; ſinging into ſighing: ſongs of Sodom into ſongs of Sion: prophaneſſe into pietie: viſiting ſo oft the Taverne, to his viſiting of the Temple, caſhiering his ſoule-polluting comraides [z], and converſing with ſincere aud ſanctified Chriſtians [a]; ſuch a Phenix one of a thouſand, ſuch a blacke Swanne, a white Crow, as this, in whom Grace ſo farre conquered Nature; the Spirit, the Fleſh; Heaven, Hell; that the ſtrong armed man is caſt out of him [b] *ejectione firmâ*, he is caſt in a new mould, changed from the faſhions of the world [c], renewed in the ſpirit of his minde, quickned in the Inner man, ſanctified in all the powers and faculties of ſoule and body [d], as once the idolatrous converted Corinthians [e], and Saint *Peters* mocking (after mourning) Penitents [f], this heart-humbled ſupplicant, this petitioner for pardon; this chattering crane [g], groaning bitturne, mourning Pelican [h] is as ſure of mercy and pardon, what ever he hath beene in former times, it [i] matters not though Papiſt, Hypocrite, Idolater, Blaſphemer, Drunkard, Atheiſt, prophane perſon, Murtherer, Devill incarnate, yea though he have after his converſion by the guiles of ſin, wyles of Sathan, the ſeducing of the wicked, or his owne neglect of Chriſtian watchfulnes, trod his ſhooe awry, let his heart ſtart aſide from God, like a broken bow, revolted once againe into a now repented ſin: though he had once loſt his now recovered firſt love [k], now after much ſeeking and ſorrowing

[t] Rom. 13. 12, 13, 14.
[u] Math. 22. 11.
[w] Eph. 4. 24. 25
[x] v. 28, 29.
[y] 1 Tim. 1, 13. & v. 17.
[z] Pſ. 119. 115.
[a] v. 63. & Pſ. 16 3.
[b] Luke 11, 22.
[c] Rom. 12. 2.
[d] 1. Theſſ. 5. 23.
[e] 1. Cor. 6. 11.
[f] Acts 14. 27.
[g] Eſai 38. 14.
[h] Pſal. 6. et Pſ. 38.
[i] Gal. 2. 6.
[k] Rev. 2. 4.

(with *Mary* [l] at the ſepulchre, and the Spouſe in the Canticles) found againe [m]. I ſay, in ſpight of all Novatians, nay of all the devils in hell, nay notwithſtanding the thunder of this my Text, which onely ſtrikes dead totall and finall Apoſtates (as we ſhall ſee anone) ſuch a returning ſinner is as ſure of mercie as the penitent prodigall was retained into the love and favour of his father: oh were there not baulme in Gilead [n], and hope in Iſrael for ſuch a one [o], as *Paul* ſpeakes in another caſe [p], in vaine were all preaching, teaching &c. in vaine all promiſes, all proclamations of pardon &c. in vaine the death of Chriſt, the effuſion of his blood, the efficacie of his paſſion, in vaine his Mediatorſhip of redemption, of interceſſion &c. in vaine that merciſull Article of our Apoſtolicall and Nicene Creed; in vaine that Petition in the Lords Prayer, call'd the Merciſull Petition; in vaine that prayer of Faith in which as we beleive in the Creed, ſo wee pray for the pardon and remiſſion of ſinnes: yea in vaine were the ſo oft reiterated Sacrament Euchariſticall and Symbolicall of the Body and Blood of Chriſt, obſignating by inviſible ſignes, Chriſts love, ſealing to the beleiver that aſſurance of his ſinnes pardon, which as the articles and indentures was onely drawne betwixt Chriſt and the ſoule in the Goſpell: yea laſtly, (all which were moſt horrible blaſphemies to thinke or imagine) were not the charter and evidence of remiſsion ſure to the bleeding and beleiving* penitent, even after his lamented fall: in vaine ſhould the bleſſed Goſpell of truth be: and no better then thoſe ſuppoſititious Goſpels of St *Thomas*, *Nicodemus*, *Barthelomew*, the Turks Alcaron, or blaſphemous fables of St *Francis*, written by vaine men, and indited by the father of lies: oh as it is ſaid of that materiall bolt of that thunder we heare [q], it hurts not the Eagles and Lawrell: ſo he that is *Iovis ales* [r], Gods owne Eagle-bred bird, looking up to the ſunne of righteouſnes, ſoaring over his former luſts with the wing of reſolution (though he ſometimes ſtoop low [s], as did once *David* [t], and *Iudah* the Patriarke) ſcorning

[l] Iohn 20.16.
[m] Cant. 3.4.
[n] Ier 8.22.
[o] Ezra 10.2.
[p] 1 Cor. 16.
* Heb. 11.11 and Rom. 5.1.
[q] *Apud Plinium & Vincentium in ſpeculo.*
[r] *Hic applicant ad Iuſtos aſpicientes Chriſtum ſolum. Auguſtin ſuper Ioh. tract. 36. Iſidor. lib. 12 cap 7. & Chryſoſt. in Math. 24. hom. 49.*
[s] *In altum aſcendens piſces & vidit & rapit Aquila. Iſidor. lib 12. cap. 7.*
[t] 2 Sam. 11.

ning to glut himselfe like filthy kites and vultures, or as once *Noahs* raven on the worlds carrion [w], victorious in some measure over his former vassalizing & tyrannizing lusts: the bolt of this Text I assure him, shall never hurt his wreathed head, never crush his Cuer de Lion, his constant and couragious heart, that keepes on in a resolved course, as did *Abraham* [x], *Noah*, *Enoch* [y], & the Primitive Patriarkes, to walke with God though against his will in sins of frailtie & infirmitie he sometimes stray out of the way like a lost sheepe [z], yet so long as he returnes to the Bishop of his soule, he is not in the jawes of the Wolfe, in the power of that roaring Lion the Devill, like the sonnes of Beliall [a], who living in their deare and darling sinnes of their nature or their calling as at rack and manger, are ever sinning, and notwithstanding their flitting motions, such as once were in *Balaam* [b], and *Agrippa* [c], neuer returne to God, by weeping crosse of repenting. Gods mercy by reason of the indisposition of their Inflexible adamantine and steely hearts (vntuned and vnmoulded to be fit subiects and obiects of his Grace) standing them in no more stead, then the sunne to a blinde man: then the Physitian to a dead man: then Good Counsell to a mad man: or then soveraigne baulme to a wounded man, which is kept in a closed Boxe, vnsought for, vndesired, vnapplied: as was seene in the proud and Hypocritall Pharisees, stuft full (like our pharisaicall Papists) of their owne imaginary righteousnesse, resting on their Legall Mosaicall perfection; thinking themselves whole and rich [d], when like the Laodiceans [e] they were miserable wretched and naked: they had not that interest in Christ, as the remorsefull, soule-wounded, faith-justified Publicans [f], such as *Mathew* [g], *Zacheus* [h], and the rest, who being heavie loaden [i], in themselves were eased and refreshed, by an all sufficient Saviour: who bore their sinnes [k], & saued their soules [l]. But if all this that hath beene said, be not sufficient to cheare the drouping soule, but yet he thinkes he heares from this my Text, *sonitum terroris*, a sound of terrour, according

[w] Gen. 8. 7.
[x] Gen. 17. 1.
[y] Heb. 11. 5.
[z] 1. Pet. 2. 25.
[a] 2 Tim 2. 26 et 1. Tim. 6. 9.
[b] Num. 22. 10.
[c] Acts 26. 28.
[d] Mat 9. 12. v. 13.
[e] Reu. 3. 17.
[f] Luk. 15. 1. 2. v. 10.
[g] Luk. 5. 27. 28.
[h] Luk. 19. 9. 10.
[i] Math. 11. 28.
[k] Esai. 53. 4. & 1. Pet 2. 24.
[l] Acts, 16. 31.

 cording

cording to the nature of a ſinne Guiltie [m] conſcience, as *Nero* & *Caligula* after their butcheries, crept vnder bedds and into corners when they hard the thunder [n], if *Paules* Trumpe now ſounded, feare him, in ſome meaſure; as the ſound of the laſt Trumpe (which ſeemed euer to ſound in the eares of S. *Hierome* [o], S. *Cyprian* [p], and other zealiſts whilſt they were living) ſhall put the reprobates into ſuch a Panicke feare that they ſhall wiſh the Hils to fall on them, and the Mountaines to couer them. Revel. 6. 16. tho there be hardlie any ſalve, for the Hypocrites feare: as *Iob* ſpeakes being as that wicked Paſhur Magor-miſſabib: uſually a terrour to himſelfe: Ier: 20 v. 3. 4. yet feare not Iſraell, the Lord hath redeemed thee, Eſai. 43. 1. let Gods dealings and proceedings with others, who haue beene Iointed with God, after they haue ſinned grievouſly, both againſt the light of Grace, of nature, of the law, of the Goſpell, and of their owne conſcience, be to thee as a Chriſtaline or opticke Glaſſe, to ſee ſome chearefull Face and Image of Comfort: for ſince examples as S. *Auguſtine* called them, are the Hoſtages and pledges of Teſtimonies, cheifly in this point of mercy performed as promiſed, to the repenting Convert. God being alwayes *ſui ſimilis ſemper Idem*, alwayes I am: Exod: 3. 14. ever like himſelfe without change or alteration, not as man that he ſhould lie or ſhould repent [q], what mercie he hath ſhewen to others, thou haſt a ſhare in it with their qualifications. for whatſoeuer is written in the ſcripture is for our Conſolation: Rom: 15. 4. and who euer performe the Condition of Confeſſing and forſaking ſinne with former pœnitents in the old and new Teſtament, God is bound, by obligation [r] by promiſe [ſ], by oath [t], to receive them into favour: and God yet neuer broke his Word, & bond: that's the blame and blemiſh of wavering man, yea the ſhame and ſtaine of many Chriſtians to be as perfidious in word and promiſes, as the Auncient lying Cretians [u], Gretians [w], Capadocians [x], Lacedemonians, &c. few ſo true of their word, & morally honeſt, as the Roman *Regulus* [y], *Camillus*, *Fabius*, *Cato*,

[m] Levit. 26. 30. & Deut: 28. v. 65.

[n] *Apud Dionem & Suetonium.*

[o] *quoties edo, bibo. &c.*

[p] *quoties cogito toties contremeſco. &c.*

[q] Numb: 23. 18.

[r] 1. Ioh 1. 9.

[ſ] Prov. 28. 13.

[t] Ezek, 18. & ch. 33. 11.

[u] Titus 1. 12.

[w] *Græca fides apud Eraſmum in Chelid.*

[x] *ſyria Cappa Cariſſa.*

[y] *Apud Livium.*

*Cato*, and other Romans famoused in Hiſtories : but the holy one of Iſrael, as *Samuell* told *Saul*, cannot lie. 1. Sam. 15.29 cheifly [z] he cannot deny himſelfe, his act, his deed: he cannot deny his Chriſt, his anointed, with whom he is well pleaſed, Math. 17.5. he cannot deny the efficacy of his blood, the merits of his paſſion : which ſpeaks better things for vs, then the blood of *Abell*: he cannot deny the prayer of our advocate [a], which is alwayes made for the elect [b], as for *Peter* [c], (though not for the world) and hard for the elect [d], he cannot diſanull the new Covenant hee hath made with his Church and choſen; the tenour of which is to remember their ſins and iniquities no more [e], Heb. 10.17. he cannot be partiall, ſince he blames partiality in us [f], and is no reſpecter of perſons himſelfe, Acts 10. 34. If ever he have imbraced (as a loving Father his child) any one ſinner ſincerely repenting, he cannot be a ſterne & ſevere Iudge to another, that ſings the ſame *Lachrymæ*, acts the ſame penitentiall parts, and offers unto him (upon Chriſt the true Altar) the ſame ſacrifice of a broken heart [g] and a contrite ſpirit : heereupon melliſluous *Bernard* grounds his ſweet Meditation [h], that he who denyed not mercie unto repenting *David*, weeping *Peter*, mourning *Mary Magdalen*, the heart-harrowed Publican [i], the confeſsing theif upon the Croſſe [k], and reſtoring elimoſynary *Zacheus* [l], will not deny his pardon to any that ſeeke and ſue for it at the Throne of Grace, by the ſame meanes, in the ſame manner, in the ſame ſincerity of heart & mind: ſince as the Sun ſhines as cleare now as in *Davids* time, the fire burnes as hot now as in *Peters* time ; the Ocean flowes, now the Mediterranean Sea is as deep as in *Pauls* time : ſo the Sun of Gods mercie hath as ſweet an influence, the fire of Gods love burnes as hot, the boundleſſe Sea of his compaſſion is as deepe and large towardes all poore ſupplicants for his Grace, heart-pricked penitent Petitioners for his ſoveraigne mercy, as ever heretofore: the fountaine of his love opened for Iudah & Ieruſalem [m], being unexhauſted : the blood from his paſſive veines being

[z] 2 Tim. 2.13.

[a] 1 Iohn 11.2.1.
[b] Iohn 17.9.
[c] Luke 22.31.
[d] Iohn 11.42.

[e] Ier. 31.32.33.

[f] Iames 2.v.1. 2.9.

[g] Pſal. 51.17.

[h] *Qui non reſpuit Petrũ flentem Mariam lachrymantem, Publicanum confitentem, Davidem pœnitentem.*

[i] Luke 18. 13.
[k] Luke 23.40.
[l] Luke 19.9.10

[m] Zach. 13.1. and 8.24.

being yet undryed, yea the water and blood which trickled from his peirced sides being yet as usefull to rense and
o Heb.9.13.14. clense an uncleane soule o, and to purifie a polluted conscience, as ever the wel-spring of mercies p being yet greater then the thirst of miseries, there being no more proportion betwixt mans finite sinnes & Gods infinite mercies q, then betwixt the vast Sea and a drop of water: the whole Element of Fire and a little sparke: the glorious Sun and the least twinkling starre: Eternity and a moment, the large circumference and Center; the omnipotent Crearor, and the momentany creatures: since God can pardon more then man can sinne: if God give a man (wherein indeed lyes all the hazard) a heart fill'd with godly sorrow (the daughter of Faith) unto repentance) never to be repented of, 2.Cor.7.10. It being as naturall for the Lord to shew mercie, where he findes or rather fits a heart capable of such a free favour, as for the Sun and heavenly Bodies to communicate their light & influence: the fire his heat, the Sea her springs, the springs their waters, &c. or any other Creatures their operations, according to their naturall qualities, unlesse they be letted and intercepted by some superior
r Dan.3.v.25. & cap.6. v.22. power r, or some adventitiall occurents, even as solely sin vnrepented, is as the cloud, or some grosse interposition, that darkeneth or ecclipseth the sun of mercy from shi-
s Esay 59.1.2. ning on vs s, if there needed any further light to be added to the sun of this truth: as cordials of Comfort to those
t Gen.4.13. u Math. 27.3. et Acts 1.25. in our dayes, who either for the sinnes of their youth or Age before their calling, or for their slips and revoults, & Tergiversations, since their conversion and Illumination, (whom this my text galls and wounds and cuts the deepest) are ready with *Cain* t and *Judas* u & *Francis Spira* w, to dispaire of mercie, and to cry out, their sinnes are greater then can be forgiven: I could instance, how God hath given both the first Grace of repentance, and the consequent Grace of remission, and restored after relapse (fearefull, but not finall) as hainous Transgressours as these that

w *Lege totam historiam in epistolis Celij Secundi, apud Grinæum in problematibus, parte 2. pag.1310. & apud Hondorsium. folio 101 in Theatro Historico.*

NOW

now feare, their totall Apostasie: for the first sort besides these scripture converts on whom I have partlie reflexed from ecclesiasticall Histories (so far as they beare weight and Authority) I could exemplifie the great mercie of God, in calling some, in recalling others (contrary to the poyson which old or new Novatians extract like spiders from this good Text) and recovering them as out of the dead sownes, and seeming falling sickenesses of their soules: to make vse of some Instances, both sacred and ecclesiasticall, how did the Lord breath on that blessed Apostle of the Gentiles [x], even when he as an incensed Tiger breathed out blood and slaughter against the Disciples: how did the light of Grace shining inwardly in his heart, as outwardly on his body turne him from a *Saul* to bee a *Paul*, a wolfe a Lambe, a persecutor, the most painefull gainefull & powerfull Preacher [y], how also did God deale with *Manasses* another wolfe, insatiable in blood, a witch, a sorcerer, an Idolater, a murtherer of the Saints [z], of his owne Sonnes: of *Esaias* the Prophet, commenced in as high degrees of sinne, as almost can be conceived, yet at last, how did God tame this Tiger, wash this Blackamoore, humble this hautie hearted Monarch, put a Hooke in the nostrils of this Leviathian, and brought him on his knees, crying as a whipt childe and condemned Fellon for pardon after so many provocations [a], pretermitting the humiliation of *Rehoboam*, and the Princes of Israell even after they had forsooke the Law of the Lord (2. Chron. 12.1.2.6.7.) with which their submission God was well pleased: of *Ezekiah* whom God tooke downe a pegg lower, and made him vaile the Flagg and Topsaile of his pride [b], even after his heart was lift vp and exalted, of whom I haue publickely both spoke, & write more largely [c], of the Ninivites: at one sermon of *Ionas* (which most peeres and plebeians, doe not at Thowsands amongst vs) turning their Robes into rags: their feasting into Fasting, the Cry of their sinnes, into the Cry for mercy for their sinnes. (Ionas 3.4.5.6.) of *Iobs* three friends, *Eliphas*, *Bildad*,

[x] Acts 9.1.2.3. Acts.22.6.7. & chap.26.12.

[y] 2. Cor.11.23. & Gallat.1.23.

[z] 2.Chro.33.1. 2.3.4.&c.

[a] v. 10.11.12.

[b] 2.Chro.32. 25.26.

[c] In the Treatise cal'd the hauty heart humbled, or the penitents pardon.

*dad*, and *Sophar*, sacrificing Bullocks for their sinne of rash judging of *Iob*, and speaking evill of the wayes of God [d]: and *Iobs* owne abhorring of himselfe and repenting in sackcloath and Ashes, after he had spoken vnaduisedly & Impatiently [e], of *Aaron* and *Miriam Moses* his sister, submitting themselves both to God and *Moses* [f], and crying *peccavi*, as *Iosephs* brethren in the like case of wrong to *Ioseph* [g], and *Semei* to *David* (though not with so good a Heart) [h]: as also touching but in a word, the vndoubted repentance, of *Noah* after his drunkennesse [i], *Lot* after his Incests [k], *Iudah* after his pollutions with his daughter in law *Thamar* [l]: *Sampson* after his redoubled effeminacies [m]: the Patriarks (so farre as their sinne was revealed to them) for their Polygamyes: since their repentance tho not fully expressed, yet by consequence may be gathered: both from the commendation of their obedience [n], and sincerity [o], which are euer the concomitants of vnfained repentance, as also frō the *encomium* of their faith [p], which as a fruitful mother euer brings forth that mourn ful daughter, (Mark. 1. 15.) as also becausse they had Gods spirit; which cannot but convict the heart of sin, Ioh. 16 8. and as a healing Surgeon penetrate and pierce the heart for sinne: Zach. 12. 10. 11. 12. as also becausse (as *Daniel* councelled *Nabuchadnezzar*) Dan: 4. 27. they brake off their sinnes, and turned no more to them [q], as dogs to their vomit: the best signall of all the rest of true repentance [r], all which Instances doe hit the Marke which I shoot at, that all rigide and saturnall Novatians shoote at Rouers [s], and misse the marke which the holy Ghost aimes at in this Text: if they dreame, that the wound of sinne after conversion is *vulnus insanabile*, a Wound incurable, (as the Poets fained of the darts of their blind loue God) [t], that the falling into some sinne after Illumination, so disjoints frō God, that the breach can never be made up: as though to vse *Davids* [u] phrase the Bones broke by sinne could never be knit againe, that to come into Gods favour a gaine, were *reductio pro Impossibile*: a thing impossible: for then

[d] Iob 42. 7. 8. 9. &c.
[e] v. 6.
[f] Num. 12. 11.
[g] Gen. 50. 17.
[h] 2. Sam. 19. 19.
[i] Gen. 9. 21.
[k] Gen. 19. 33. 34.
[l] Gen. 38 18.
[m] Iudges 16 v. 1 v. 4.
[n] Gen. 7. 5.
[o] 2. Pet. 2. 7.
[p] Heb. 11. 7. 32.
[q] Gen. 28. 16.
[r] *Praeterea plangere plangenda non committere. foro erram coelo.*
[s]
[t] *hei mihi quod nullis amor est medicabilis herbis (aut verbis.)*
[u] Psal. 38. 8. Ps. 51. 8.

then the beſt of fleſh and blood, in whoſe Gold hath bene found ſome droſſe, in whoſe wine, ſome leaes: might cry out as the diſciples in another caſe. w, this Text thus miſ-applyed, is *durus ſermo*, a hard and harſh ſpeach: who then can be ſaved †, *tu ſcalam erigito* &c. ſaid *Conſtantine* once to *Novatus*; *& in cœlum aſcende*, &c. make thy ſelfe a Ladder, thou ſtrict Catharift, and get thee vp to heauen alone: I know none can follow thee, not Patriarchs, Prophets, Apoſtles, Martyrs, Confeſſours, the Primitive Fathers of the Church, whoſe lights haue beene in ſomethings ecclypſed, their ſun clouded: either by errour in Iudgement x, or ſome ſin ſoare broke out in their liues, (like Byles or carbuncles that oft breake out in the fleſh from thoſe who haue ſound Hearts and Intrals within:) and indeed (as vnwilling yet to leave this point, no leſſe pleaſing then profitable,) from the incloſure of the ſcriptures: when I expatiate into the open champion of Hiſtorians, the records of Time: how fully is my Text cleared: the ſtearne Novatianized ſpirits of our Times blamed and convicted; that conclude a mans reprobation (as it were) or finall Impenitency, from ſome one ſcandalous fall after ſtrict profeſſion of Chriſtianity: (as though one act made a habit †, one ſwallow a ſpringe *: one fall, a necke breake, like *Elies* y: yea as though, once ſicke: once raving in a Feaver &c, euer ſo, once diſeaſed, pained in collicke, or tooth Ake &c: ever ſo, never ſound, oh how is Gods mercy magnified in thoſe that haue beene both reclaimed, (like Haggard Hawkes lured: or as Children by ſome Aloes or Wormewood weaned from the dugg) from theſe ſinnes in which they did liue and lye, plukt at laſt as the Angels did *Lot* z, like brands out of the Fire: as alſo in others, who have bene as mercifully recalled after they have wandred out of the way in ſome ſchiſme or hereſie in Iudgement, or errour in life and converſation, to whom yet repentance and pardon, was not Impoſſible: as ſome would wreſt from this Text (which pointeth not to euery particular fall, but a totall revoulting, from the knowne truth:) to exemplifie

w Ioh: 6. 60.

† Math. 19. 25.

x *De diverſis nævis patrum lege Sculteti in medulla. eraſmum Kimnitii de lectione patrũ & Eraſmi paſſim cenſuram patrum: cum aliis Neotericis.*

† *Una actio non facit habitum.*

* *Una Hirunde non facit ver.*

y 1. Sam. 4. 18.

z Gen. 19. 16.

some of many, my Heart leapes within me, and daunceth Levaltoes as it were as high as heaven: at the Musicke of mercy: yea my spirit rejoyceth in God my Saviour: when I read how marvelously and miraculously the Lord converted S. *Augustine* by a voyce from heaven (wrought vpon before by the sermons of S. *Ambrose*,) from his manichisme [a], S. *Cyprian* once a Magitian, after a blessed Martyr: [b] by hearing the Prophesie of *Ionas* expounded [c], *Iustine* Martyr [d], *Athenagora* [e], and *Tatian* [f], once Pagan Philosophers; by seeing and observing the holy lives, and patience of the Martyrs: *Basilides*, by the constancy of the tortured *Potamiana* [g], *Philip* the Emperour, and *Severa* his wife, by the writings and commentaries of S. *Origen*; *Naaman* the Syrian, by the curing of his leprosie [i]: *Aquila* and *Priscilla* Iewes [k], *Sergius* the *proconsull* [m], the *Phillippicke* Iaylour [n], *Dyonisius* the Areopagite [o]: *Lydia* [p] the purple weaver, *Onesimus* the fugitive runagate [q], *Damaris* the Athenian: together with so many Thowsand Idolatrous Gentiles, Romans, Corinthians, Collossians, Ephesians, &c. by the Sermons of S. *Paul*: Asians, Bithinians [r], *Cornelius* the Centurion [s], and three thousand Iewes, by the sermons of S. *Peter*: Acts, 2. the Barbarous Scithians and Macedonians by the sermons of S. *Andrew* [t], the Samaritans by S. *Phillip*, Acts, 8: 12. the Indians by *Bartholomew* [u]: the Æthiopians by S. *Mathew* [w], Hircans, Medes, and Parthians by S. *Thomas* [x], the Ægyptians by *Simon* the Canaanite [y], some Lybians, Barbarians, and Alexandrians by S. *Marke* [z], many Polonians and Slavonians by *Cyrill* and *Methodius* [a], *Heduine* and his Northumbrians in our Chronicles by *Polinus* [b]; the Danes at last by the meanes of *Ansgarius* (*apud Cranzium in Metro lib.* 1. *cap.* 41. & *Iohannem magn. lib.* 17. *cap.* 2.) the most in Flanders (anno Domini 649. by that S. *Eligius* [c], and we Brittaines by *Ioseph* of Arimathea, who first kindled amongst us the sparks of Religion; after him blowne up by *Fugatius* and *Damianus* in King *Lucius* time; after that one *Austine* and *Melitus*, sent (as some say) by *Gregory*; the Lord being no lesse

[a] *In confess. lib.* 8. & *Sabell. lib.* 9. *enn* 7.
[b] *Marulus lib.* 2 *cap.* 9.
[c] *Hier. in Ionam.*
[d] *cap.* 1. *Senluetus in sua Medulla.*
[e] *Ibidem pag.* 59
[f] *Idem, p.* 67.
[g] *Euseb. l.* 6 *c.* 5.
[i] 2 Kings, 5. 17.
[k] Acts 18. 2.
[m] Acts 13. 12.
[n] Acts 16. 33.
[o] Acts 17. 34.
[p] Acts 16. 14.
[q] Epist. to Philemon.
[r] 1. Pet. 1. 1.
[s] Acts 10. 44.
[t] *Euseb. lib.* 3. *c.* 1
[u] *Nicephorus lib.* 2 *cap.* 39.
[w] *Euseb. li.* 3 *c.* 34. 39. & *lib.* 5. *c.* 10.
[x] *Hier. in Catalogo.*
[y] *Euseb. li.* 3. *c.* 32
[z] *Apud Nicep. l.* 2. *c.* 43. & *Euseb. l.* 2. *c.* 16.
[a] *Æneas, Silvius l.* 1. *c.* 13.
[b] *Beda l.* 2. *hist. Ang. c.* 14.
[c] *Meyerus in cron. Flanderiæ.*
[d] *Bed. l.* 3. *hist.* 5. & *Polydor. l.* 3.

leſſe merciſull to the Scots in the dayes of King *Donald* [c], (anno Domini 203) to the Burgundians, converted by happy inſtruments [f] (anno Domini 433) & to the French King *Clotharius* and his Paganiſh Gaules brought to the knowledge of the true God by the perſwaſions of his wife [g]; and to the Iberians turned from their vaine Idols, by the meanes of a poore captive Woeman; to the Weſt Saxons enlightened by *Burinus* [h];) (yea to the once nick-named perſecuted Lollards and Wicklivians in England, the Huſsites in Bohemia, the Albigenſes and Waldenſes in Dauphney and Picardie, the Proteſtants in Germany and Belgia; who being in the ſame ſtation as formerly ſometimes their Teachers and Informers, *Luther*, *Peter Martyr*, *Zanchius*, *Paulus Vergereus* & others, like *Zebulon* & *Nepthali* once in Popiſh, as others in Paganiſh darknes and the ſhadow of death [i], at laſt it pleaſed the Lord to enlighten them with the ſoule-ſaving Truth, and to glorifie his mercie in converting, whereas he mighi have glorified his juſtice in ſubverting poore Paganiſh & ſome Popiſh Idolaters. This indeed was the Lords doing, and it is marveilous in our eyes; neither can it be that the Lord will caſt away his People [k], whom hee hath received; or divorce his Spouſe, his Church whom he hath married to himſelfe [l], becauſe in every thing ſhee is not perfect as her Bride-groome, becauſe ſhe is black [m], and not ſo comely militant, as when ſhee ſhall be triumphant: the Father of Spirits (no more then the fathers of naturall ſonnes,) not caſting off his adopted ſpirituall ſonnes for every weaknes & frailty, nor depriving them of the inheritance, howeverhe chaſtiſe them [n], as was ſeen in *David* [o] and *Salomon* [p] for every culpability. But admitting them into favour, as *David* did his *Abſolom* [q], & the merciſull father in the Parable, his relenting ſon the Prodigall [r], which ſhewes that this my Text thunders not againſt the ſonnes of Sion for every ſin of weaknes; but againſt ſlaves of Sathan for their voluntary defection from their ſeeming holy profeſſion in their confirmed

[c] *H: Boeth l: 5. c.*
[f] *Socrates l. 7.* 30 *Niceph: l. 4 c. 40.*
[g] *Greg: Turon: l. 3. hiſt: c. 4.*
[h] *Beda l. 3 c. 7.*
[i] Luk 1. 79.
[k] Rom. 11. 1.
[l] Hoſea 2. 19.
[m] Cant. 1. 5.
[n] Heb: 12. 7.
[o] 2. Sam: 12. 9. 10.
[p] 2. Sam. 7. 14.
[q] 2. Sam. 14. 33.
[r] Luke 15. 20.

wickednes: which position of mine is not Pseudodoxe, or a Paradoxe, but Orthodoxe, writ on the Pillars of truth, (contradicted by none bnt the Caterpillars of the Church) demonstrable in this one particular, that God in whose hands are all the hearts of the sonnes of men, as the Clay in the hands of the Potters [f]; to soften them or harden them, to make them wax or clay: he would never take away the stony heart, and give his Children fleshie hearts to repent [t], as he did to *Sampson* [u], *David*, *Peter*, the Tribe of Ephraim [r], the often revolting and retyring Iewes in the dayes of the Iudges [w] *Samuel* [x], yea to *Solomon* himselfe [y], after their feareful slips and relapses: if it were impossible they should be renewed by repentance after their effectuall calling (as my Text seemes to import at first blush in the out-barke of the Letter, but not in the inward pith and sence of the spirit) yea to make some use too of History, which as *Hagar* on *Sarah*) waiting on her Mistres Theologie, may confirme what she speakes, as more confident in Gods mercy, when I reade not onely what grievous and inveterate sinners, the Lord hath called, pitied and pardoned; but also recalled and renewed after their first effectuall calling of both sorts some persecutors, as *Kindus* a Duke of Saxony in *Kranzius*, (lib. 2. Saxoniæ. 2. some sterne Theives and Pirates: as *Vimerius* the Bononian, who played after his conversion, such Martiall parts (anno 1097) in the Holy warre, and some of the Templar souldiers of Hierusalem, most of whom *Bernard* reports to have beene once vaine and vile men, yet at last offering their service to Christ and his Church, like that good Theife [z] on Christs Crosse (as *Gregory* calls him) preaching to his fellow Theife [a], and *Landelius de Morosus* in *Sigerbert* [b], who of a robber turn'd Confessor, yea Preacher. 3. some murtherers, turn'd penitent mourners, as *Robert* the Norman Duke, after hee had poysoned his Brother [c]; Queene *Alfreda* after she had butchered *Edward* her son in law [d], and *Iulian* called the Hospitable, after rashly he had run through his father and mother

[f] Rom. 9. 21.

[t] Ezek. 36. 26.
[u] Iudges 16. 28.
[r] Ier. 31. 18. 19.
[w] Iudges 2. 5. & cap. 6. 7.
[x] 1 Sam. 7. v. 7. & cap. 12, 19, 20.
[y] *De Solomonis pœnitentia non dubitant Hieronymus & Ambrosius legatur. Lorinus in cap. 1. Eccles. inflar omnium.*

[z] Bonus latro.
[a] Luke 23.
[b] *Anno Christi* 651.
[c] *Apud Polyd. lib.* 8.
[d] *Idem lib.* 6. & *Malmur. lib.* 2. *cap.* 51.

mother sleeping together in his bed-Chamber, thinking it had beene an Adulterer in bed with his wife [c]. 4. some from their lusts, as those second *Mary Magdalens*, that famous Alexandrian whoore, the Ægyptian *Mary* converted in Ierusalem [f]; that Antiochian Pelagia converted by Bishop *Nonnus*, called a sea of sorrowes, as of sinnes alluding to her name [g]; that Alexandrian *Thais* so changed by *Paphnutius*, that shee made a faire fire of all her meretricious gaines, and lived ever after retired and remorsefull [h]; that once English King *Edward*, who afflicted his soule seven yeares together for defiling a vailed Nun [i]. 5. some from their oppression and injustice, as *Geyza* that Hungarian King, who upon a Sermon heard of brotherly concord, fell downe at the Preachers feet, promising with teares to restore his Brother to the Kingdome, whom unjustly he deposed [k]; as also *Lodowicke* the Landgrave of Thuringe, upon the invectives of a countrey Boure (in whose house he was one night driven to lodge disguised) against his inordinate huntings, & his ill-governed Court, reformed ever after both himselfe and his Courtiers [l], cheifly it's most memorable that God wrought so with the military *Ganias*, S. *Chrysostomes* greatest enemy, that the holy man going voluntary to him, humbled himselfe with teares before him; and of an Arrian that turn'd a good Christian [m], considering these patents and presidents of pardoned Penitents, with many moe in the serious soliloquies of my soule I cannot but comfortably and conscionably subscribe to the Apostle, that where sinne doth abound, there grace and mercie doth superabound [n], yea when I consider that it is so farre from the elect, that they should not be renewed againe by repentance, my Text only lightening and thundering against such as have cast off God (*Saul*-like [o], as God hath cast off them, being in a reprobate sence) that it is not possible but they should bee renewed, falling in evill, or failing in good, in sins of omission or commission, as the learned distinguish them, [p] it is not possible they should drowne under-water, grace holding

[c] *Apud Fulgos. lib. 6. cap. 9.*

[f] *Idem ibidem cum Marulo lib. 4. & Sabell. l. b. 5. (n. 9.*

[g] *Marulus lib. 2. cap. 3. & Sabel. lib. 5. c. 5.*

[h] *Idem ibidem.*

[i] *Vincentius lib. 14. c. 78.*

[k] *Bonfinius lib. 4. decad. 2.*

[l] *Frangenbergius de sue venatorio diabolo.*

[m] *Marulus lib. 3. c. 11.*

[n] Rom. 5. 20.

[o] 1 Sam. 15. 23.

[p] Mr *Perkins* in his cases of Conscience, with *Alstedius in Theologia Cabbetica.*

holding up their heads; not possible their wine should
q Ioh. 2. 10. faile, Christ being at their feast q, repentance so making up
all in drie hay; and recovering from Sathan (as *David* once
r 1. Sam 30. 18. from the Amalekites r, what sinne had lost: besides Scripture examples, which are so copious in this kinde: how many, (if we may believe humane testimonies) of all sorts in whom there have beene some good things found: have by repenting recoyled and sounded retraite, even when they have beene marching towards the Gates of hell, under Sathans banner, more fatall then that once displayed by the Scythian *Tamberlaine*, how many have not onely privately, but publickely, repented and recanted their heresies, as *Elausius* a Macedonian Bishop his Arianisme s, *Severus Sulpitius* his Pelagianisme t, *Natalius*
s Socratis li. 4. c. 6. & Sozomen. l. 6. c. 8. these errours of *Theodotus* which he had patronized u *Felix* a Bishop in the Pirenian Mount his damnable opinion,
t Apud Genadium. that Christ was the adopted, not the naturall Sonne of
u Euseb. l. 5. c. 28 God w, pretermitting the recanted heresies of *Liberius*,
w Apud Sigonium l. 4. regni Italiæ. and some Roman Bishops, (which *Bellarmine* so palliates and vernishes *de pontifice Romano*) as though they had sleightly erred together, which the publicke retractations of St *Augustine*, and these that have shaken hands with the Romish whore and abjured her Trumperies, at *Pauls* Crosse and in our Vniversities. How did also God strike the heart of that poore perplexed Emperour *Mauritius*, even as he saw the Sword of the bloody Traytour
x Apud Mornæum in progressu Papatus. *Phocas* that great prime, patrone of the Papacy x, strike the hearts of his deare Empresse, & tender children before his eyes: acknowledging Gods Iustice in retaliating vengeance on him, whose cursed Couetuousnes caused 14. thousand Christians feele the Sword of the Barbarians,
y Apud Nicephorum l. 18. 38. & per Diaconum libi 17. whom a small summe of money might have ransomed y, famous also is the history of St *Iohn* the Evangelist reclayming a yong man whom he had baptized, that had consorted himselfe with theeues, the good old man himselfe seeking him out in woods and coverts, till he had found him out, and brought him backe againe, as a sheepe amongst

amongst wolues as the Circumstances are largely related both by *Eusebius* [z], *Sabellicus* [a], *Nicephorus* [b], and *Marulus* [c], Remarkable also it is what S. *Ierome* writs of *Fabiola* a noble Matrone, that after her fall Conuerted unto Christ, she led a most holy and sanctified life [d], yea when I consider that even some Apostats, amongst the rest S. *Origen* whose best & worst I have fully exemplyfied [e], (elsewhere) after his sacrifizing to an Idol in the times of *Decius* [f], *Marcellinus* a Roman Bishop sacrifizing to Heathnish gods in the persecution of *Diocletian* [g], one *Iames* (an after Martyr) doing the like recorded by *Marulus* [i], one *Usthazares* a Schoole-Master to the Persian King, the like, to gratifie his great Master, with many moe: yet all of them vnweaved that, by Godly repenting, which they had woven by too fearefull sinning: which was the case also of that unsavory sait [k], that seven times Peernizing and Scopper like turning *Ocebolius*, some of them sealing that truth even with their very bloods, (according to good *Latimers* wish) which (as once *Peter*) they had denyed with their tongues, perhaps as once zealous *Cramner*, with their hands, never with their hearts; yea lastly when I consider, if I may beleive *Platina*, that even *Silvester* himselfe the second, repented so seriously his magicall confederacy, with the Devill in buying the Popedome, when he perceived the grand Impostor had deceived him, æquivocating in that word Ierusalem: his repentance being more probable in that the horses which drew the dead corpes, carried them of their owne accord to the Church of Lateran [l]: cheifly when I ponder the more certaine act of grace in *Theodosius*, the Emperour publickely lamenting his bloody murther of seven thousand Citizens of Thessalonica, before S. *Ambrose* and the whole Church of Millaine [m], I say in these & the like meditations, notwithstanding the terrour of this Text I cannot but magnifie, these mirrours of mercy, (I cannot but in the highest streames of my enlarged affections, extoll to the highest heavens all powerfull repentance, which

[z] *Lib. 3. cap. 22.*
[a] *Lib. 5 c. 2.*
[b] *Lib. 2. c. 42.*
[c] *Lib. 3. c. 2.*
[d] *Ad Christum conversa sanctissimam egit vitam.*
[e] In *Origens* repentance.
[f] *Euseb. l. 6. & Marulus l. 2 c. 12. l. 4. c. 10.*
[g] *Idem Ibidem in Platina & Fulgoso l. 1. c. 1.*
[i] *Lib. 2. cap. 14.*
[k] *Cakate me salem insipidum apud Grineum Theorematum Theol. p. 145.*
[l] *Fusius lege de sudore eius sepulchri cum aliis apud Martinum Polonum.*
[m] *Apud Theodor lib. 6. cap. 18. & Zozom. l. 7. c. 24.*

brings from the abiſſe of the loweſt Hell) I cannot but with *Chryſoſtome* [n], hold it *donum cœlitus datum*: a heavenly Gift: an admirable grace, *medicamentum peccatorum*, the ſoveraigne remedy for ſinnes malady: that onely *Panacea*, which *Grineus* ſo commends [o], as the generall ſalve for all ſinnes: I cannot but hold it with *Theodoret* [p], *Curationẽ vulnerum poſt baptiſmum*, the onely curation of the ſinne-wounded ſoule, after Baptiſme: I ſubſcribe to *Clemens Alexandrinus* [q], his baptiſme of teares extracted by the baptiſme of fire which is the Spirit. Luk. 3. 16. [r], out of the limbecke of a bleeding heart. I hold it with *Epiphanius* [s], *unicum remedium poſt baptiſmum*, the onely remedie for ſinne after baptiſme: yea, I approve in ſome good ſence the phraſe with which *Tertullian* lib. 1. *de pœnitentia*) *Pacianus* (*epiſtola* 1. *ad Sempronium*) *Ierome* [t], *Ambroſe* [u], and others are ſo wonderfully delighted; that it is *Secunda tabula poſt naufragium*, a ſecond board or planke, as it were, by which the ſoule ſwims ſafe to the ſhoare of grace, after her ſplitting on the rockes, ſhelves, and ſyrtes of ſinne: a ſecond repayring of the Navy of graces, after ſhipwracke, yea I could with them intitle it, *ſecundam jannam*, *ſecundam ſpem*, *ſecunda ſubſidia*, a ſecond gate to grace, a ſecond anchor of hope, a ſecond port of peace, even *caput bonæ ſperanzæ*, a procurer of peace, and pardon, ſaith *Ephrẽ Syrus* [w], yea I could be content, to call it a ſecond *Moſes*, ſtanding in the gappe betwixt our provoking ſinnes and Gods incenſed wrath: *Aarons* incenſe, that makes attonement: A wonderfull Arbitrer, dayeſman, or make-peace, betwixt us and heaven, or if I ſhould bee more Hyperbolicall (ever alluding to that repentance which is Evangelicall, the daughter of faith [x], the fruit of the ſpirit, the ſiſter of love, looking up to Chriſt [y], & accepted for Chriſt.) I ſhould ſay, it heales old ſores, blots out old ſcores, expugnes old ſinnes [z], as a pen out of a booke, or a ſpunge out of writing Tables, olde debts. I could ſay, as its moſt powerfull with God, like *Iacob*, prooving *Iſrael*, wraſtling with God and prevayling [a], reſto-

[n] *Hom. 5. de penitentia.*
[o] *Theorem Theologicorum pag. 189 190.*
[p] *In Epitome decretalium.*
[q] *Apud Euſeb. l. 3. hiſt. c. 17.*
[r] *Baptiſmus flaminis ut fluminis.*
[s] *Her. 39. quæ eſt Catherorum.*
[t] *In. ca. 3. Eſaiæ.*
[u] *Lib ad virg. lapſ. cap. 8.*
[w] *Lib. 5. de extremo iudicio.*
[x] Marke 1. 15.
[y] Zach. 12. 10. 11. 12.
[z] Luke 7. 30
[a] Hoſea 11. 14.

restoring *Peter* to his former grace & place of an Apostle, Iohn 21.15. *David* to the joy of Gods salvation [b], *Manasses* [c], and *Nabuchadnezar* [d] againe into their kingdomes: the wastefull and sin-wretched prodigall into his fathers house and favour, yea Publicanes and sinners, such as *Mathew* [e], *Zacheus* [f], the Samaritan woman [g] into *Abrahams* bosome [h], so its most acceptable to God, the true Nectar and Ambrosia of the true IEHOVAH, *vinum Angelorum*. the wine that cheares the Angels, [i] every teare of that penitent sinner, that *nobile scortum*, the noble Curtizen (Iuke 7.40.) where she made a Bason and Ewre of her eyes. and a towell of her haire, to wash and wipe Christs feete, relishing better in the pallat of our Saviour then all *Simons* cheere, though he had catared the dainties of *Galba* or *Lucullus*, for God indeed so heares pious and penitent prayers, if like *Anna's*, from troubled spirits & moistened eyes [k], so sees our teares as he did *Ezekiahs* [l], yea to use the Psalmists phrase, so bottles them up, they are prevalent with him against all the accusations of Sathan (as *Alexander* profest the teares of his mother *Olympia* would blot out all that *Antipater* had writ against her [m]) that now naught remaines for conclusion of this farre enlarged point (in penning more then in preaching) but that on your parts you shed these teares, you repent you of your sins unfainedly, (since *Esau* [n] and an hypocrite can afford Crocodiles [o] teares,) that you make some place your Misspah [p], your Bothim, drawing water, and powring it out before the Lord, that in some place at some time you mourne for your sinnes (your soules too certaine funeral) as the Iewes for *Iosiah* [q], the Israelites for *Iacob* [r], and Ægyptians for their first-borne [s], so vehemently, that like *Rachel*, Ier. 31.15. you will not bee comforted with any earthly vanities, till Christ comfort you as he did *Martha* and *Mary*, weeping for their *Lazarus* (Iohn 11.) and the widow woman for her dead sonne [t]: Oh you jangling Iayes and prating Parats; you scoffing Ismaelites, and mocking Michols; you voluptuous Epicures, and loose

[b] Psal. 51.12
[c] 2 Ch. 33.13.
[d] Dan. 4.34.
[e] Mat 19.12.
[f] Luk. 19.9.
[g] Iohn 4.14.
[h] Mat. 8.11.
[i] Luke 15.10.
[k] 1. Sam. 1. 15.
[l] 2 King. 20. 2. 2
[m] *Apud Curtium*
[n] Gen. 27.38.
[o] *Apud Ælian. lib. 9. cap. 3. & Vincentium in speculo hist. lib. 17. c. 606.*
[p] Iudges 2.5. 1. Sam. 7.7.
[q] Zach. 12. 11. 12.
[r] Gen. 50. 11.
[s] Exod. 12. 30.
[t] Luke 7.13.

Libertines, you ſenſuall Sodomitiſh livers, and drunkards of Ephraim, turne at laſt your madding mirth into mourning; bemoane, as yet, your loſt ſoules, as the Nightingale her laſt young, and the Dove her dead mate: Let the voice of the Turtle be heard in your borders [u], ſequeſter ſome place, ſome time for this great worke, this one thing neceſſary [w] with repenting on earth ſo, as you may make ſure for heaven: ſit alone with *Ieremie*, Lamentations the third, v. 28. ſigh and lament in ſilence, either alone in your Cloſet [x], or in ſilence of the night, or in your beddes with *David* [y], or under ſome tree in ſome grove with *Nathaniel*, Iohn 1.48. or in ſome garden with *Auguſtine* and *Alipius* [z], or in ſome deſert as *Hagar* [a], *Paulus ſimplex*, *Anthony Pambus* [b], and ſome Hermites and Anchorites; or in your chambers with *Daniel* (ch. 6.10.) or with Gods people in the Church in publique faſting, as thoſe weepers in *Ezrahs* time (Ezrah 10.1.2.) or with thy family, Zach. 12.12.13. or thy ſelfe alone like *Peter* [c], and that man of many deſires Dan. 10. 2. and thoſe lamenters deſcribed or preſcribed in Ioel [d], however let the taske be cordially, cōſcionably, & conſtantly done, els thou art for ever undone, But this great worke of repentance unto life, Acts 11.18. being once ſet upon and performed, and aſſurance of pardon to thy ſoule in ſome meaſure ſealed; I tell it againe to thy comfort, thou needes feare neither thunder, nor bolt of this Text, more then a true man the condemnatorie ſentence of a Iudge upon a Fellon or Traytor at publicke Aſſizes.

Cant. 2.12.

w *Unum neceſſarium*, Luk. 10. 42.

x Mat. 6.6.

y Pſal. 4.4. & Pſ. 6.6.

z *Lib. 8. vel 9. confeſſ.*

a Gen. 11.16

b *Apud boſpitiũ de origine Monachaus.*

c Luc. 22.62.

d Ioel 1.89.

And thus farre according to my firſt promiſe and project I have in my purpoſely inlarged Meditations out of this Scripture drawne honey from the Lion of the Tribe of Iudah even roaring againſt Apoſtates. Thus much Manna we have gathered for Iſrael, viz. Bread for children: only ere I proceed to ſhew the rod now for the backe of fooles, my ſpeedie haſtening is intercepted to anſwer the cavils of *Novatus* and his followers. This Text making ſo probably for them, as you have heard, that the Primi-

tive

tive Doctors were many of them much puzled how to cleare it, for ſome were ſo ſtrait ſet, that when they could not looſe the knot, they cut it, rejecting the whole Epiſtle as Apocrypha, at beſt holding it as Eccleſiaſticall, not Canonicall; but this is for the curing of the palſey to cut off the hands; or for curing the gout to cut off the feete or toes. The ſalve worſe then the ſore, error ſalved by error, is to waſh the face with mire or ſoot: for beſides theſe evictions we have uſed already, moſt of the Greeke Fathers, and ſome of the Latine too, truely plac'd it in the ſacred Canon, and have oft alledged it: *Origen* in many places fathers it on none but *Paul* for ſenſe and ſubſtance. The Councell of Laodicea, as alſo *Cyrill* in his catechiſme, together with *Ruffinus* upon the Apoſtles Creed, and S. *Auguſtine* himſelf, with others, reckon it in the Catalogue of one of *Pauls* foureteene Epiſtles: yea they often alleage it as *Pauls*: *Chryſoſtome* on the 13. Chapter of Geneſis, alledgeth Hebrewes the 7th, to prove that the King of Salem is *Melchizedech*, in his fourth oration againſt the Iewes, to prove the Goſpels truth, he quotes Hebrewes the firſt: *Iſidore* in his firſt booke and ſixt Epiſtle, proves from the 7th of the Hebrewes, that Chriſt came from Iuda. *Hilary* approves the reſurrection from the 12th of the Heb. S. *Chryſoſtome* concerning *Melchizedech* [n], being confident in his 129. Epiſtle to *Dardanus*, that though the Iewes deny this Epiſtle (it ſo plainly convicts them, and though ſome attribute it to *Barnabas* or *Clement*, yet moſt in the Weſt Church and Greeke Writers acknowledge it for *Pauls*: what needes more clearing of it, S. *Ambroſe* [o] approves the power of the High Prieſt from Heb. 9. *Iſichius* upon occaſions [p] alledgeth the third and the twelfth to the Hebrewes [q], to pretermit all the reſt, ſo that the authority of it from all antiquity we ſee is invironed with a cloud of witneſſes; this evaſion then ſerves not the turne, for it is plainly *Pauls*, it is Canonicall, and this text ſtill as a charged Cannon, thunders againſt Apoſtates. Others therefore, as all the Greeke Fathers with *Ambroſe*, *Auguſtine*,

[n] *Ex Hier.*

[o] *Lib. 10 ſacram. c. 1.*

[p] *Lib. 2 in Leu. folio 135.*

[q] *Lib. 6. in Leu. c. 19.*

ſtine, and *Hilary* amongſt the Latine, not willing to repudiate the whole Epiſtle, have gone, as they thought, a nearer way to the wood, in looſing the knot of the Text, placing their ſolution in the word ἀδυνάτον, *Impoſſibile*, *Impoſſibile*, as though it were put for καλεπὸν, *difficile* hard and difficult, as though it were a hard and difficult thing indeed to be renewed after recidivation, *hoc opus, hic labor eſt*, a hard taske indeed: But what's difficult and improbable, is not altogether impoſſible. *Ammon* thought it a hard thing to doe any thing to his ſiſter, becauſe ſhe was a Virgin, 2. Sam. 13. 2. hard indeed, but not impoſſible as the event teſtified: Improbable wants many an Ace of Impoſſible, which is the thing my Text punctually affirmes: ſo that they are driven alſo from this hold ſince difficultie comes farre ſhort of impoſsibility, as in ſome inſtances to give it you, *Ardua virtutis via*, the way to heaven is hard to hit many rubbes and remora's in the way, [r] as it was hard for the Iſraelites to caſt out the Canaanites [f], the ſonnes of the Anakims, hard for *Ionathan* & his harneſſe-bearer, to climbe up the rocke [t], hard for *David* to drive out the Iebuſites, (as hard in our Kingdome to drive out the Ieſuites) ſince life [r] is ſhort, and learnings root deepe, hard to attaine to any great height in Arts and Sciences (with *Picus Mirandula*, *Kickerman*, *Freigius*, our S. *Iohns*, *Aulaurenſhaw* [u], in ſo young years:) But not impoſsible, hard to overcome our ſpirituall enemies the triple Cerberus, the Fleſh, the World, the Devill, (as once *Hercules* his twelve labours, though not impoſsible), ſince grace is ſufficient efficient, as once for *Paul*, 2. Cor. 9. 12. in our moderne Proverbes hard to deceive an olde Foxe [w], (an olde money Connicatcher) to catch an old Ape with an old [illegible], to catch an old horſe with fearne, to put trickes on a craftie Coopſmate, but not impoſſible, ſince Reynold the Fox in the fable beguiled the Serpent, (*Gowtie Gundimore*, that OEcebolian *Marcus Antonius*.) But here the Text is punctuall in a plaine impoſſibility: impoſſible to be renued, as impoſsible

[r] Mat. 7. 14.
[f] Iudges 1. 27
[t] 1 Sam. 14. 12.
[r] *Vita brevis ars longa.*
[w] *Difficile ſenì verba dare apud Ter.*
[u] *Aulaurenſhaw* [illegible]

poſſible as to cleanſe a Leopard from ſpots, waſh white an Æthiopian, recall time paſt, the word thats ſpoke, recover loſt virginity. bring oyle from a flint, get grapes from thornes: figs from thiſtles: we muſt therefore fiſh for a better ſence, ſince this will not hold weight, ſo well as the Veſtall virgins ſieve once held water.)

Others, therefore have fled to a third ſhelter, and have put the ſtrength of their ſolution in this word μετανοίας, *pœnitentia*, repentance, which they underſtood not of a private, but of a publicke repentance, to which they thought theſe backeſliders which the Text points at, ſhould not eaſily be admitted, without a great deale of triall and demonſtration of their humiliation, leaſt the facility of their readmiſſion ſhould ſavour of levity, and inconſtancy: make them more bold and preſumptuous to revolt againe: as *Abſolom* did from his Father [x], and ſome Traytors the ſecond time from their King: when pardon is ſo ſoone procured, and the Church their mother ſo ſoone turnes her frownes into favours, her rods vnto ſmiles. This being a dangerous preſident alſo, to embolde others, and make them more foole-hardy to ſinne, when their mother-Church ſo ſoone upon their teares (perhaps feigned) dandles them (as the Nurſe the crying Childe) in her lap, and huggs them in her armes, even as the too much lenity in a Iudge to malefactors, may occaſion if not cauſe many theeues [y]: But, *hoc aliquid nihil eſt*, this anſwer in ſhew ſomething: indeed is nothing, for it failes or falies in the firſt footing: ſince in the Apoſtles time, publick repentance was not vſed nor practiſed, it was brought in after in the Primitive Times, as ſatiſfactory to the ſcandalized Church, when ſo many revolting in the hot and fiery perſecutions vnder *Nero*, *Domitian*, *Caligula*, *Traian*, *Decius*, upon their deſires to be knit and rejoynted to the Church were firſt admitted into the order of publick penitents, and after by degrees unto the Lords Supper, like ſchollers by doctrine and diſcipline, good proficients: ſtill raiſed from a lower to a higher forme:) But their being

[x] 2 Sam. 12. 32. & cap. 15. v. 10.

[y] *Hinc non ſolum Novatus & Cathari, ſed Montanus, Miletius & Pelus apud Auguſt. & Epiph. de herit. venia negarunt: lapſis vide Aretium in locis folio 465.*

no:

no ſolide ſatiſfaction in this anſwere; others not truſting to or reſting in it, as too weake a fort againſt *Novatus*, have fortified themſelves more ſtrongly, cleared the text as they thought more fully, from interpreting the words illumination and renovation in the Text, by which ſome Greeke devines have intimated baptiſme, by which according to *Iuſtine* Martyr [a], *Clemens Alexandrinus* [b], and other great and hiperbolicall advancers of baptiſme, a certaine light and renovation of nature is infuſed into Chriſtians [c], from whence the ſchoolemen fetcht that their indelible character of grace impoſed by baptiſme on a Chriſtian man, according to the conceite of their *Bonaventure* (q:d.1.*Thomas Aquinas*, p.3. q. 63. art. 6. his *ſumma Angelica* and others.

[a] *Apol:2i*
[b] *Pedag. lib.1. cap.6.*
[c] *Baptizati illuminamur illuminati adoptamur.*

Hereupon thoſe that thus will build upon this baptiſmall foundation, would have the Apoſtle onely to intend thus much, that it is impoſſible for thoſe that were once enlightned that is baptized, if they fall againe away to be renued by repentance, that is againe to be baptized, or to be dipped in this ſacrament of regeneration, or renovation: by theſe reſolutions almoſt all the Greeke and Latine Fathers [c], had thought to have vindicated this Text, from patronizing the Novations: But by the leave of theſe great lights, though they have ſaid ſomething, yet hardly ſatiſfactory: notwithſtanding their Antidots, the leproſie and contagion of the hereſie ſtill ſpred: this laſt Phyſicall confection, being to as little purpoſe as the former, for; firſt here is no ſhew nor mention of baptiſme in the Text: *altum ſilentium*: *ne, gry quidem*, of which had the Apoſtle meant, he would ſurely have more fully and freely expreſſed himſelfe. Secõdly the opinion is very uncertaine which the Fathers annexe, to this ſence, as though the Hebrewes ſhould conſent, that ſo often as they ſinned, ſo oft they ſhould waſh away their ſinnes by the laver of baptiſme, as in the old law they had dayly ſacrifices offerings, waſhings and purifyings for renued ſinnes. Thirdly what great impoſſibility, I pray you were there of being baptized a-

[c] *Chryſoſtom. Epiphanius Athanaſius, Ambroſe & Auguſtine.*

gaine

gaine, which even S. *Cyprian* himselfe and others with him upon some occasions did not onely admit, but vehemently presse and plead [d]. Fourthly, who doubts that this Text is a Genuine twin with that other Ch: 10. v. 26. But it were to make *quidlibet ex quolibet, ex omni ligno mercurium*, every thing of any thing, to dreame that the Apostle ever aymed there of the reiterating of baptisme: Fiftly *Athanasius* disputing against *Novatus*, about that of our Saviour Math. 12. 31. concerning the blasphemie against the holy Ghost, acknowledgeth these two places paralel. Sixtly this opinion in æqualizing baptisme with repentance, favours the heresie of our Papists [e], that baptisme so absolutely takes away all sinne, as that it neither is nor shal be imputed, conferring grace even *ex opere operato* upon the very solemnizing the Sacrament, which Tenent plainely contradicts the scripture, that reveales sinne inhœrent in the best [f], (as the best gold hath his drosse:) & experience which points, at too many vaine and vitious men amongst Christians, with no more grace then their predecessours, *Iudas*, *Ananias*, *Saphira*, *Demas*, *Simon Magus* [g], and the carnall Israelites [h] who were also baptized: yea no more sanctified then Iewes Turks & Pagans themselves, who were never yet dignified with this sacrament. All these answers then being cashiered, as of small validitie, these mists dispersing, to set the right shooe at last on the right foote: and to come to the proper and Genuine sence of the holy Ghost, This text is as at first I stiled it, a plaine and a maine Apostolicall Thunder-bolt, against those who have (as *Athanasius* well saw) committed that unpardonable sinne against the holy Ghost, which shall never be forgiven in this life, or the life to come: that sinne against which our Saviour himselfe as the Lion of the Tribe of *Iudah*, so oft roares [i] as out of Sion, that sinne which the fathers [k], and schoolemen [l], so discusse with our

[d] *Grande schisma de hæreticis rebaptizandis in epistolis cypriani lege Cronol. gium Funcij. fol. 103 Tom. 8. concil. pag. 242. Euseb: l. 7. c. 3. & hist: madg: cent: 3. pag. 187. cum volumine scriptorum Cyp: pag. 333.*

[e] *Bell: lib. 1. de baptismo c. 15.*

[f] Rom. 7. 20. 24. Ephes. 4. 22. Cossol. 3. 5. 1. John. 1. 8. Gal 5. 17.

[g] Acts 8. 13.

[h] 1. Cor. 10. 1. 2

[i] Math. 12. 31. Mark. 3. 28. 29 1. John 3. 17.

[k] *August: in enchirid: c. 83 & serm: de verbo Dei & epist. 5. ad Bonifac: & retract: l. 1. c. 19 & de sermone Domini in monte l. 1. c. 43 Hillar Comment. in Math. 12. cum Athanasio & Basilio in regul. breuis in-*

*rogat: 273.* [l] *Magist. sent. in 2. dist. 43. Thom: 2. 2. q. 14. Salmeron. tom. 8. pagina 130. Thomas etiam quæst. 3 art. 13. de causa peccati, & Bellarmin: lib. 2. de pœnitentia cap. 15 & 16.*

moderns [m], determine from the Scriptures, on which ſo many tongues and pens have beene exerciſed in the Pulpit and preſſe, in publicke and private: that ſinne which ſo many vulgar and laye people feare, and ſo few rightly know: that ſin which the grand Impoſtor *Iulian*, and the envious Phariſees in moſt probabilitie committed: and that againſt this ſin the Apoſtolicall bolt is mainely darted, its plainely by infallible reaſons, evident concluſions from the Text, and context, yea as it were Mathematicall demonſtrations: for firſt from the very ſcope of the place the argument is comminatory ſaith *Pareus*, why the Hebrewes ſhould ſhake off all drowſines, and ſluggiſhnes, rouze themſelves like Lions, make their election ſure, worke out their ſalvation with feare & trembling, make a daylie progreſſe in Piety: cõmence ſtill in Chriſts ſchoole in Chriſts colledge, in a higher degree of grace: grow in grace as in yeares, from babes to ſtrong men, in the vſe both of milke & ſtrong meate, all thoſe ſanctified meanes of hearing, prayer, catechizing, & the like, which the Lord hath inſtituted for life and ſalvation: but eſpecially that they ſhould take heed of Apoſtatizing and backſliding, of ſetting their hands to Gods plow, and looking backe, as *Lots* wife once to Sodome [n]: of beginning in the Spirit & ending in the fleſh [o], in waxing worſe & worſe, weaker & weaker to reſiſt ſinne, as in a conſumption of grace: colder & colder in their zeale, as an old man frozen in his blood, that they fall not from their firſt love [p], decline not from their holy profeſſion: But on the contrary they make a dayly growth in Chriſtianity, from child-hood as it were to adoleſcency [q], as the corne growes from the blade to a ripe eare, the budding bloſſome, to ripe fruite, the childe that is an *embrio* or within the mother, to a perfect ſhape, and the rather becauſe they have paſt their infancie, they have learned their A, B, C. & Primar, paſt the firſt elements and rudiments of Religion, in which they were initiated: in ſomuch that now if their underſtanding did anſweare their ſtanding, their proficiency the paines of their Apoſtolicall

[m] *Arrius in locis: pagina 28. Sharpius in curſu Theologico p. 264. cum aliis multis.*

[n] Luk. 17. 32.

[o] Gal. 3. 1.

[p] Rev. 2. 4.

[q] 1. Pet. 2. 2.

[r] *Albertus de animi: l. 16. tract. 2. & lib. 20. tract. 3. cap. 46.*

stolicall Tutor, they were fit to be Doctours and Teachers of others [s]: But especially as the dog is bett that the Lion may feare; the slave whipt, to put a terrour in the offending childe, he sets before them, the fearefull president of Backsliders, the desperate dangerous and damnable estate of those, that either have heretofore falne or shall hereafter Apostatize from the knowne Truth: That seeing their owne faces in this Glasse: what they would not suffer in the like sinnes, they should steire from such rocks & sandbeds, on which others were split, and shipwrackt, and not like incautelous and incredulous Birds, and fishes suffer themselves to be caught by that great Nimrodian Hunter the devill in the same nets by the same meanes in which others were intangled before them. Thus he gives them an Antidote and preservative against the great danger of Apostacy extacted out of the dead Ashes and Mummianized earth of those that have falne, (as rebuking and revolting Israel once at the Graves of lust) by the present storme of afflictions showred on them by the bloudy persecuting Pagans.

[s] Heb. 5. 12. 13. 14.

Secondly, those against whom the Apostle lightens and thunders, are such, whose estate is irrevocable, whom their Physitian gives over as dead, their estate desperate, such as are given up to hardnes of heart, to reprobat sense, who cannot repent [t], of whose renovation there is a more impossibility, then to soften rocks (as once *Hannibal* the Alpes [u], yea to remoove mountaines, pull the Sun out of the firmament, command the Moone [w], shackle the Hellespont, which some sometimes fondly attempted [x], such as have no more to doe with mercie in respect of their obstinate obduration, then *Simon Magus* with the gifts of the Holy Ghost [y]: no more title to it then *Achan* [z] or *Gehazi* [a] to their stolne gold, then the theife to the true mans purse, or *Herod* to his brother *Philips Herodias*: now this condition is incident to none, but such as have committed the sinne against the Holy Ghost, have blasphemed the Spirit, crucified againe to themselves the Lord of Life;

[t] Rom. 2. 5.
[u] *De quo Textu vide Pareum in locum & Hexapla Willeti.*
[w] *Apud Livium.*
[x] *Vt olim Cantutus in Chron.*
[y] Xerxes.
[z] Acts 8. 21.
[a] Ioshuah 7.
[a] 2 Kings 5.

for to all other sinnes and sinners, to adulterers, as to *Mary Magdalen*, to extortioners, as to *Zacheus*, to witches & sorcerers, as to *Manasses*; to incestuous persons, as to *Lot*, *Iudah*, *Reuben*, and that Corinthian, 2. Cor. 2. 6. to Idolaters, as to repenting Israel, *Origen* and *Marcellinus*, to bloudie persecutors, as to *Paul* and *Basilides*: yea to murtherers, as to *David*, and *Theodosius*, and to long-trained Theives, as to him whose sinnes with himselfe were crucified on the Crosse with Christ, yea to a people of Sodom and nation of Gomorrah [b], both the great gift of repentance hath beene bestowed, & by Grace they have beene renewed, and restored, there being baulme in Gilead, hope in Israel, even for the worst Haggards, whom God lures and reclaimes from their raigning sins (as we have shewen you largely already in these patternes of mercie now but epitomized like a greater City in a little Map) however some of the Fathers [c], cheifly *Tertullian* [d], have beene strict against these that revolted in time of persecution: not only *Novatus* and his Catharists, but *Montanus* and *Miletius* the Confessor, and *Peleus*, denying th ēpardon: & however S. *Cyprian* himself in his 4th Epistle is very sterne against *Basilides* and *Martialis*, and in his 7th Epistle to *Epictetus* against Bishop *Fortunatius*, who all sacrifized unto Idols, not admitting them and others to the communion of the Church, no more then he would admit of *Novatianus* the Heretick to be baptized, Epistola 6: yet the cause was onely their sternesse, because (the first two cheifly) appealing to Rome, would needes repossesse their seates againe from whence their sinnes had banished them by a *mandamus*, from Pope *Stephen*, rather then an *oramus*: yethe deales otherwise with bending reedes, then stubborne Oakes: not onely his sweet and consolatory Epistles to those that were falne, breathed comfort to the dejected penitents, wounded by austere *Novatus* [e] (as other epistles thundred against the contrary petulancie of *Novatianus* & *Felicismus* [f], that admitted all after their falls, perniciously with neglect and contempt of Eccleasiasticall discipline) so

[b] *Esai* 1. v. 4. 10. compared with v. 16. 17. 18.

[c] *Vide apud Arcium in locis fol.* 456.

[d] *In Lib. de pœnitentia. piget, inquit secunda, & ultima spea.*

[e] *Lege lib. 1. epistola 2. cum cæteris epistolis & sermonibus ad easdem.*

[f] *Epist. 356. 8. 82. lib. 4. & 1. 2. lib. 3.*

so in a full synode, he and others decreed, that those Bishops and Presbyters, that were polluted by Idols, whither sacrifizers or subscribers [g], after publicke repentance should be received againe unto the Church [h], the like decreed in Africk against *Novatus*, as may be seene in *Eusebius* [i], the Century-writers [k], and his own Epistles, lib. 1. ep. 2. 3. yea as by one letter sent to him by *Cornelius* extant in the second Tome of Councels, pag. 227. he grieved at the relation of the fresh-budding and springing of Novatianisme, (as many Zealists with us justly grieve at the over-spreading leprosie and gangreene of Papisme, and new hatched Arminianized Pelagianisme) as also at the pride and perversenes (the inseparable sit-fast & plague-sore of Heretickes & schismatickes: ) of *Nicostratus* and *Evaristus* &c. so he as much rejoyced, that *Maximus Presbyter*, *Vrbanus Sidonius*, and others seduced by *Novatus*, had publickly confessed their errours, and were reduced again into the unity and bosome of the imbracing Church [l]. *S. Augustine* also (to whom we ever attribute so much ) ever swimming in the same streame of opinion; which zealous *Cyprian* however he holdes that publicke repentance is not oft to be reiterated, yet nevertheless, both in his *Enchiridion* [m], in his Sermons *de tempore* [n], in his Epistles [o], in his Comment upon the Romanes, and else-where [p], he never denyed pardon to the penitent, but wished the Church not to be *injusta noverca*, a cruell stepdame, but a loving mother, to have *Gremium revertenti*, an open lappe to receive a repenting son: yea *viscera misericordiæ*, even bowels of mercy to the mournefull for their sinnes. The like verdict I could fetch from the rest of the Fathers, consonant to the Scriptures, Councels, and all true Ecclesiasticall discipline in the Church called the Reformed [r] in *England*, *Bohemia*, *Helvetia*, *Geneva*, *Germany*, the *Low-Countries*: and our neighbour *Scotland*, setting the delinquents upon the stoole of repentance; so that such a cloud of witnesses, convincing that their Grace with God and good men, reknitting to Christ and his Church, for all sins and

[g] *Alii sacrificati, alii dicti Libellatici.*
[h] *Cyp. lib. 1. ep. 4. & Magd. cent. 3. pag. 205.*
[i] *Lib. 6. cap. 43.*
[k] *Cent. 3. p. 192. 193.*
[l] *Epistola 3. Cornelii ad Cyprianum extans tom. 1. concil. pag. 226.*
[m] *Cap. 65.*
[n] *Serm. 7. & ser. 181.*
[o] *Epist 54.*
[p] *In lib. de mendacio.*
[r] See the Confessions of the reformed Churches extant in English in

and ſinners whatſoever, except for the unpardoned (becauſe unrepented) ſin againſt the Holy Ghoſt: our Apoſties dart muſt needes here be directed againſt that ſinne.

The laſt verſe the 9. of this Chapter, the Apoſtle makes it more plain; for as a calme after a ſtorme, or as there was light in Goſhen to Gods people, when there were plagues and darknes to the Ægyptians [f], as the qualifications or limitations of his Anathemaes and execrations againſt only militant Apoſtate: prolonging with a ſweet compellation of beloved; hee ſaith, that hee is perſwaded better things of theſe Hebrewes, and ſuch as doe accompany ſalvation, intimating, that this cannon is diſcharged againſt Rebels, not Subjects; this peece ſhot off at Crowes, not Doves; this whip for Slaves, not for Sonnes, even the Divels vaſſals, not Gods redeemed ones, yea plainly manifeſting that the Elect of God, his beloved ones, his adopted ſonnes are exempted from the perpetration of ſo groſſe a ſin, as thoſe illuminated ones, theſe that have ſome ſmattering of the Spirit, in ſome generall Graces, doe commit: & that is indeed the irremiſſible ſin againſt the Holy Ghoſt; for as forall other ſins, they may come to commit them, 1. by Sathans winnowing and tempting them: 2. the wicked of the world (Sathans agents) poyſoning and ſeducing them: 3. from that heraditary corruption that is in them ſtill, rebelling againſt the ſpirit, agitating and working in them: 4. from the ſlipperineſſe and deceit of their owne hearts, ſtarting aſide from God like a broken Bow, oft taking part with Sathan, (as *Dalilah* with the Philiſtines againſt *Sampſon*) betraying them for want of ſpirituall watchfulnes by omiſſion of duties by Gods permiſſion (in ſome ſpirituall deſertions): hey may fall into ſinne, for the carbing and crucifying of ſpirituall pride, and for their furthr abſent and future humiliation; yea even into ſuch ſinnes as the ſonnes of *Belial* live and lye in, the child of God may ſlip, ,yea ſleepe in, but not to death: yea I have oft thought, that is; there is no ſaving Grace, no dutie of Religion, but a painted Hypocrite may counterfeite it,

[f] Exod. 10. v. 22. 23.

it, and player-like perſonate and act it as if he were as ſincere-hearted as *David*, *Aſa*, or *Nathaniel*, (Nature being the Ape of Grace.) *Paul* [t], *Peter* [u], *Iacob* [w], *Ionas* [x], *David* [y], *Daniel* [z], praying: ſo the Phariſees [a], ſo *Ionas* his Marriners [b], ſo our ſuperſtitious Papiſts as well as Proteſtants: *Iacob* [c] and *David* vowing: ſo the Harlot [d]. *Ezra* [e], *Nehemiah* [f], and *Eſther* [g], faſting: ſo *Iezabel* [h]: *Ezekias* humbled [i]: ſo *Ahab* [k]. The Prodigall [l], the penitent Publican [m] confeſſing their ſinnes: ſo *Saul* [n], ſo *Pharaoh* [o], *Lydia* hearing *Paul*: ſo *Herod*, *Iohn the Baptiſt* [p]: *Elias* zealous, ſo *Iehu* [r]. *Peter* repenting after his denyall, ſo *Iudas* after his betraying: the Æthiopian *Eunuch* baptized [ſ] and beleiving, ſo *Simon Magus* [t], holding in other ſpecialities the apiſh imitation of the Hypocrite in the materials of dutyes, being as farre differing from the ſincere Chriſtian in the formall parts (in which is the life and ſoule of Religion) as a painted ſunne: a painted fire, from the reall: a painted bird, beaſt or man, from the living: ſo on the contrary, excepting the ſinne againſt the Holy Ghoſt, which my Text & Context points at, (from which they are exempted) there's no ſin in which a godleſſe and graceleſſe man, tumbles & rowles himſelfe with deſire & delight, as a ſwine in the myre: an eele in the mudd: But from theſe cauſes formerly ſpecified, a godly man may involuntarily ſtumble, and get a fall, & breake his noſe, though not his necke, getting up againe as a bemyred childe, weeping and crying, & looking better to his feete afterwards: as for Inſtance leaving the manner, and formall cauſes of committing evill & ommitting good, (which difference the ſinnes of the godly and wicked, as much as chancemedley, & wilfull murther: ſtaring and ſtarke madd) for the matter of ſinne; *Cain* [u], and *Zimri* [w] and *Abſolom* [x] murther, ſo did *David* [a]: *Nabal* was drunke [b], *Lot* [c] alſo, ſo *Noah* [d]; *Iezabel* [e], *Saul* [f], the mother of *Micha* [g] did curſe and ſweare and rage, ſo did *David* againſt *Nabal* 1. Sam. 25. 22. the *Gibeonits* diſſemble with *Ioſuah* [i]; ſo *Abraham* in the Court of *Pharoah* Gen

12.

[t] Acts 9.11.
[u] Acts 10.30
[a] Acts 10.9.
[w] Gen.28. and Gen.32.
[x] Ionas. 2.
[y] Pſ.6.3.& 38. *et paſſim.*
[z] Dan.6.10.
[a] Matth.6.5
[b] Ionas 1.
[c] Gen.28.20
[d] Prov.7.14.
[e] Ezra 9.
[f] Nehem. 1
[g] Eſther 4.
[h] 1 Kings 21.9.
[i] 2 Chr. 32. 25.
[k] 1 Kings 21.29
[l] Luk 15.20 &c.
[m] Luke 18.13.
[n] 1 Sam.15.24
[o] Exod.7. & 8.
[p] Marke 6.20
[q] 1 Kings 19 10
[r] 2.King 10.16
[ſ] Acts 8 37.38.
[t] v.13.
[u] Gen 4
[w] 1 King 16.10
[x] 2 Sam.13.
[a] 2 Sam.11.12.
[b] 1 Sam.25.36
[c] Gen.19.
[d] Gen 9.21
[e] 1 Kings 19. 2
[f] 1 Sam.14.44.
[g] Iudges 17.2.

12. & *Abimelech* Gen: 20. *Ammon* is incestuous [k], so *Iudah* [l], *Ieroboam* is an idolater, so *Solomon*, 1. Kings 11: *Iulian* and *Porphery* sacrifized to Idols, so once *Origen*, *Basilides*, *Marcialis*, formerly mentioned: *Herod* & *Ægistus* commit murther and adultery, so *David*: *Ægistus* is idle, the fuell to his lust, so is *David*, 2. Sam. 11. 2. our vulgars rudely & vainely sweare by the Creatures [m] as by the fire, this light, this hand, the Crosse of this money: so *Ioseph* sweares by the life of *Pharoah* [n], and so of the rest: onely from this sin against the Holy Ghost, the elect are exempted, otherwise as there is neither stone, goute, strangury, or any disease, but its incident to an *Asa* [o], an *Ezekiah* [p], as well as to an Ægyptian [q]. A Phylistime [r], a Pagan, a stranger from the life of grace: *Miriam* [s], and *Uzziah* [t], being leapers, aswell as *Naaman* [u], or *Gehazi* [w], so there is no sin of the soule, whether plurisie of high-conceited blood Tympany of pride: burning Feaver of lust, cold palsie of Couetousnes, (seene once in good *Mauritius*) frensie of anger, seene in *David* & *Theodosius*; gangreene of envy seene in *Rachel* [x], against *Leahs* fruitefulnes, or the like, but its incident to the childe of God, in some dregges, simptomes or fitts of it, though not in the ever regnancy [y] of the maladie without cure, excepting this sicknes this sin unto death [z], the sin against the holy Ghost, to which they are not subjected, their sinsores, being ever balmed and healed, by the mithridate of mercie; as Christ said of the sicknes of *Lazarus* [a], so I or rather S[t] *Iohn* of theirs, its not unto death, its not that sinne which my Text must needs point at.

[k] 2. Sam. 13.
[l] Gen 38.
[m] Mat. 5. 34. 35. & Iam: 5. 12
[n] Gen. 42. 16.
[o] 2. Chr: 16. 12. 2. King. 20: 7.
[p] Exod: 9. 9.
[q] 1. Sam. 5. 6.
[r] Num. 11: 10.
[s] 2. Cro. 26. 19.
[t] 2. King: 5. 1.
[u] V. 27.
[w] Gen: 30. 1.
[x] Rom. 6: 12.
[y] 1. Ioh. 5. 16.
[z] 1. Ioh. 11. 4. Heb: 10: 26. 27.
[a]

Lastly as this Text by consent of all interpreters is paralel to that Heb: 10. 26. *non ovum ovo*, one egge being not more like to another, nor starre to starre, nor pile of grasse, to grasse, then this to that, or that to this: so marke the phrases there, if we sinne willingly, after we have received the knowledge of the truth, there remaines no more sacrifize for sinne: But a fearefull looking for of judgment, and violent fire, which shall devoure the adversaryes: &c. where, first, you see its not every sinne, which excludes

mercie,

mercy, includeth vengance, but that which is voluntary (a malitious: (as *Pareus* [b] renders it,) & finall defection from the knowne truth, which the very circumstances of the place beare, the Apostle in the former verse dehorting from defection [c]: Secondly those that the Cannon of that Text thunders against, are called adversaryes, sinning not of weaknes and frailtie, *praeter praepositum* against purpose & resolution, as the Saints too oft: But out of a malevolent & malignant hatred, and canckred disposition, as a despitfull adversary: as *Cæsar* an adversary to *Pompey*: *Scilla* to *Marius*, *Hannibal* to the Romans: Thirdly this malitious defection from the Gospell, is compared with the cõtempt of the Law of *Moses*, as *Corah*, *Dathan*, & *Abiram*, sinned cõtemptuously against both God, *Moses* & *Aaron* [d], ministery & magistracy: so these miscreants, sinne is more aggravated, in sinning cõtemptuously against the Gospell: 4[ly]. these Apostates (as the expression of the greatest spite & scorne) are said to tread under foote the Son of God, to kicke & spurne at him (as the skittish Colt & Mule at their Master) as some incensed Tigers & raging-Bedlams have kicked their loving & vertuous Spouses under their feet, transported in their belluine & goatish lusts towards some strange flesh: These dogges tearing the Lambe Christ, these hoggs & swine trampling under foote the blood of Christ, counting the blood of the new Testament, wherewith they were sanctified (not internally, but seemingly in an externall outward profession, separating them as Christians, from Turks, Iewes & Pagans) as an unholy thing: that is, reckoning it even as the blood of an ordinary man, as the blood of some *Faux* or *Revillacke*, some *Cacus* or *Barrabas*, some Theife assassinate, or murtherer: (for so the phrase is used: Acts 10.v.15.) Fiftly these withall despise & despite the spirit of Grace, either the gifts of the spirit given in primitive times to some baptized Hypocrites & Temporaries, Mat. 7.23. or the holy Ghost himselfe the author and giver of these gifts. 1. Cor. 12. Sixtly these also in the conclusion of my Text crucifie againe to themselves

[b] *In locum malitiosa abnegatio, agnita veritatis.*

[c] V. 25.

[d] Num. 16. 13, v. 28.

[e] *Carismata Spiritus.*

the Son of God, by malitiously rejecting the hearing and reading of the word, & all the meanes of grace, whereby they may come to be saved (as were the convert Iewes & Gentiles) by repenting & believing in Christ crucified, or these are so spentively spitefull against Christ, though they cannot hurt his glorified body (no more then they can hurt the sun, or the sea, or with an arrow pearce a spirit or with a sword an Angell) yet if they could they would crucifie him againe, as despitefully as *Iudas* that betrayed him: *Herod* that scoffed him: the Roman souldiers that pearced him. The Pharisees [f], that to the very death hated him, the wicked theife that reviled him, the heart-hardened Iewes that as the howling of wolves cryed crucifie him, crucifie him: Seaventhly they make a mocke of him openly, as the scoffing Philistines did once at *Sampson*, as at a foole or a vice in a play, they publickly make sport with him, as these cursed crucifiers that scoffte him on the crosse [g], and covering his eyes playd at blinde mans buffe with him: as the Latine phraises [i] expresse it, they expose him to derision, as *Aristophanes* did *Socrates* whom he personated on the stage: & the Lacedemonians their drunken slaues whom they set as publicke spectacles of infancy in their market places. *Iulian* [k] being such a more then Ishmalitish scoffer, calling Christ usually in derision the Galilean, the Smith: and the Smithes son: These that Hell hath thus far leavened and markt with these blacke spots, heaven hath stigmatized and branded them in my Text, as with a *Caines* marke, the murtherers of Christ & of their owne soules: with *Iudas* his marke, the sonnes of perdition: with S. *Iudes* marke * : ordayned of old to condemnation: with *Paules* marke heere impossible to bee renewed to repentance, to whom in the last place, there remaineth no more sacrifice for sinne, for contemning and condemning Grace & the meanes of Grace: sinning not onely against the Person of God the Father, Sonne, and Holy Ghost, but which makes their sin unpardonable, *contra bona & dona Spiritus sancti*, against the gifts

[f] Mark. 15. 10.

[g] Luk. 23. 35, 36. Mark 15. 29, 30.

[i] V. 32.

[i] *Vulgata versio ostentui habent. Beza adignominiam exponunt, proprie est deformare latini dicunt statuere exemplo. vt apud Ter: Servus: exempla in me statuent.*

[k] *De quo lege apud Zozom: lib. 3. cap. 4. Theod: lib: 3. cap. 4. Ruffin l. 1. c. 30. & Malgrenatum & Iudas, &c.*

gifts and graces of the Spirit they have received: as namely Illumination, braine-knowledge, ſome relliſh and taſte of the powers and joyes of the Goſpell, &c. not of weaknes, but of wilfull wickednes, turning the Grace of God into wantonneſſe, turning profeſt adverſaryes to Chriſt, ſworne ſlaves to the devill, rebels againſt Heaven, outlawes againſt Gods ordinances; repudiating with *Eſau* the bleſſing, rejecting and diſreſpecting the Goſpell of Grace, making light account of the mercies of God, & the merites of Chriſt, as things not worthy looking after; glutted ſo as dogges, or *Noahs* Crow with the Carrion of luſt; they make light account of the ſaving Arke, the Manna and milke of the Word, the blood of the Euchariſticall Sacrament, wallowing as ſwine in the puddle of all pollutions [l], yet as madde men or thoſe Laodiceans [m], or the Phariſees [n] in Chriſts time, thinking their eſtate good, their ſoules whole enough, when they are blinde, wicked, wretched, wounded, miſerable, being thus cureleſſe, becauſe careleſſe; as uncleane dogges & dunghill-cockes rejecting (Pearles) the ſacrifice of Chriſt already offered: ſince he muſt not be ſacrifized & crucified againe, how can there remaine for them any more ſacrifice for ſinne; even as in ſome ſickneſſes & diſeaſes, if there be but one Hearbe, or ſalve to cure them, if they ſcorne to ſeeke for & apply this Hearbe, trample it under their feet, its no marvaile if they lie, die, pine & periſh, rejecting this Hearbe of Grace, Gods mercie, Chriſts meritorious paſſion, not plucking & applying it by the hand of Faith, as did *Paul*, the believing Eunuch, the convert Iaylour, millions more in Grace, now in Glory; their hardened hearts never bringing forth (more then flints and marbles oyles) the bleſſed fruits of Evangelicall repentance, (which is nothing elſe but a new life:) to which only the promiſes of Grace and mercy are annexed: I ſay, this Phyſick failing, how is [illegible] the ſoule ſhould languiſh, periſh, even as the lamp [illegible] oyle, the fire without fuel [illegible] with- [illegible] man without meate, the [illegible]

[l] 2. Pet. 2. 19.
[m] Rev. 3. 17.
[n] Ioh. 9. 40.

this text compared with that other in the 10. of the Hebrewes, in ſome meaſure being opened in the very Generals: before I come to the ſtrict incloſures of particulars, in the points propounded, without larger diſcuſſions, it gives us ſome light into the ſin againſt the Holy Ghoſt: as we may ſee the Lion by his paw, and taſte the ſaltneſſe of the ſea in ſome few drops, this being as the Prologue or the Prolegomena before the Tractate, as the Gate-houſe before the Pallace, or the Suburbes before the Citty: Time cutting me off, as the beſt Wine in the feaſt reſerved for the laſt; or as the ſweet meates in the ſecond courſe, the further explayning to your underſtandings, & as the ſoule of all, applying to your hearts the ſubſequent ſeverall myſticall points from every clauſe in the Text; I muſt reprive till the promiſed purpoſed Second Part, which perhaps may uncaſe the Hypocrite and Apoſtate, and as plainely diſcover the impious Impenitent, totall and finall Backſliders: as the Leopard is knowne by his ſpots, the wolfe by his howle, the Plague by the blew ſpots, the Leproſy by the white: or any other creature by their naturall expreſſions. Intending it as ſiboleth & ſhiboleth, to diſtinguiſh betwixt an Ephramite and a Gileadite, an Iſraelite and a Cananite; a true-hearted *Nathaniel*, and a Wolfe in ſheepes cloathing: to the curbing of Impiety, the diſcovering and diſcarding of Hypocriſie: the reſtraining bridle from Apoſtaſie: the ſpurre to repentance, and a ſpeedy holy walking with God in truth and ſincerity.